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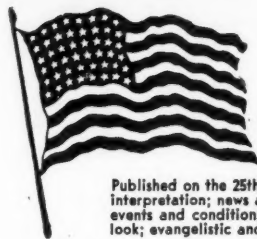
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Mendenhall Glacier, Juneau, Alaska.....Gendreau Photo.....Cover

Editorial Notes: "Make Thy Bed"; The Man-power Shortage; Good and Bad Habits; Love Your Enemies; A Glimpse of General Montgomery; Pray for These Leaflets; What Is Prayer? The "America" Booklet; The Thermometer.....655

Consider the Lilies.....LeBaron W. Kinney.....657

The Paper Trade in Ancient Palestine.....Viola Cameron.....659

Faith Lost in College.....Peter W. Stoner.....660

"He Is Our Peace" (Poem).....Thomas M. Seller.....661

The Mission of Hymns.....Altha Helen Elliott.....662

The Purpose of the Law.....W. Hobart Childs.....663

Can I Doubt? (Poem).....Theobald Wing Alleeson.....664

Separation from the World.....James F. Spink.....665

The Sin of Pride.....Arthur Hedley.....666

Prohibition and Prayer.....D. H. Kress.....667

"Come—Take".....Kenneth A. Chapman.....668

A Day (Poem).....Fred Scott Shepard.....669

Golden Nuggets for Bible Students.....Kenneth S. Wuest.....669

Soldiers, Sailors, Marines, Coast Guards.....670

Missionary Department.....William H. Hockman.....674

Our Monthly Potpourri.....Harold L. Lundquist.....678

Truth Illuminated.....William Norton.....680

Practical and Perplexing Questions.....Nathan J. Stone.....682

International Uniform Sunday School Lessons.....Harold L. Lundquist.....684

For Sermon and Scrap Book.....William Norton.....689

Evangelistic and Bible Conference Fields.....Ernest D. Christie.....692

Book Notices.....695

Institute and Alumni.....Warren Filkin.....699

Index, Volume XLIV.....702

WMBI and WDL.....704

SUBSCRIPTION PRICE: \$2.00 a year to any address in the world. Club rates, United States and Canada only, 3 or more one-year subscriptions, \$1.50 each. Single copy, 20 cents; 5 or more, 15 cents each. Remittances should be sent by bank draft, postal or express money order.

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August, 1944



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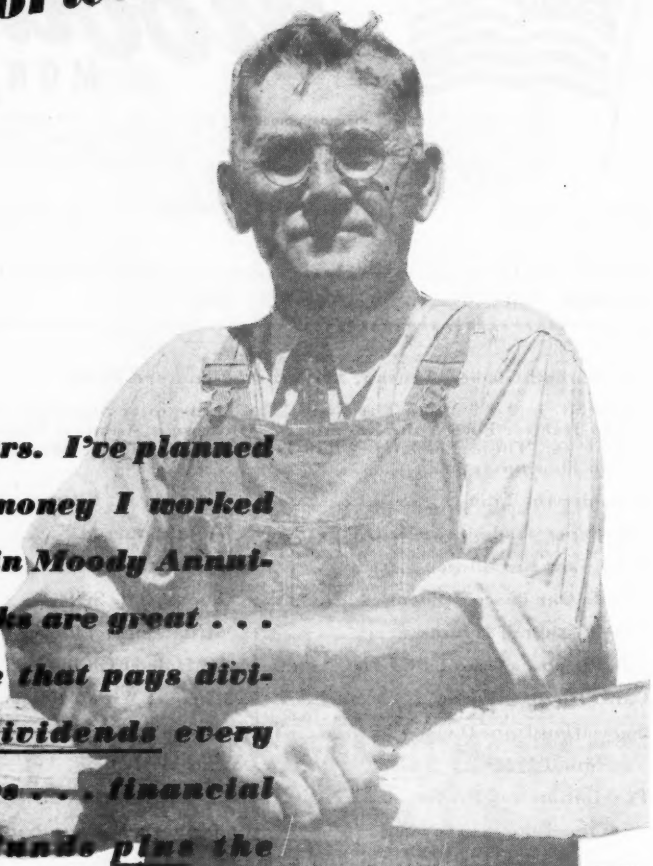
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Editorial Notes . . .

At first glance the phrase seems to be extra and supplementary. A man by the name of Aeneas had been sick in bed for

"Make Thy Bed"

eight years, "and Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed."

Why wasn't it enough to say, Arise? That in itself would have been the evidence a miracle had been performed. But perhaps not. Some psychologist in the crowd might have said, "Under emotional stress any invalid might stand up for a few minutes." So the healed man was to make his bed, which, according to the type of bed and the custom, meant to roll it up.

Here was the evidence of entire healing. And here too was instant obedience required.

It may be that the value of such a complete testimony was in the mind of the apostle, for the very next verse tells of the many who "saw him and turned to the Lord."

But let us also think of this practical fact that in removing the bed he was getting rid of any provision for a relapse. Too many in getting started in the Christian life fail to entirely cut themselves off from the life of the past—from its associations, interests, and recreations. Perhaps there is back in their minds a question as to whether they will actually hold out, and they want to have a little of the old life in reserve just in case they decide to go back to it.

The apostle Peter knew from experience something about backsliding, so he evidently said in substance, "Let's make this complete and forever. Arise, and make thy bed."

Young Christian, this is the way to complete victory over the things which formerly brought defeat. In the words of another apostle, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

V

A nearby laundry has a homemade sign in the window, "Wanted girl for ironing." Poor girl! But everywhere are the signs and the ads. "Boy wanted."

The Man-power Shortage

"Women wanted for part-time employment," and on and on.

There has always been a man-power shortage in Christian work. It seems as if the Christian enterprise through all the years has been understaffed and all because we have been too slow in responding to our Lord's "go."

"But I cannot go to Africa or China," is someone's response. No, but you can

go next door and to the shopkeeper on Main Street.

We have learned out of this war that the nation's battles are in some measure fought on the home front as well as on the oft-quoted "far-flung battle line." And we have learned also from war the importance of the supply line. Let's make Christian application of all we have learned, and let's understand that whether we are sent to the foreign field or some home base, we are all "sent ones," and we must keep forever at our task of presenting Christ to the world.

V

The Japanese have an old saying:

"First the man takes a drink,

Then the drink takes a drink,

Then the drink takes the man."

Good and Bad Habits

There is a tremendous amount of wisdom packed into this saying. Habit is the repetition of an act. The first time the act is performed seems to mean little, but with each repeating of the act the will to resist becomes weaker, until soon the act is established as a habit.

The largest illustration of this truth is in the matter of drink. One of the great tragedies of this war is the way our government has consented to the enslavement of our young men by the booze and beer interests, only for the benefit of a few stockholders.

But there are other bad habits which are formed exactly the same way.

And there is the spiritual and psychological fact that good habits may also be formed by repeated acts which are good and praiseworthy. Daily Bible study, appointed hours for prayer, the regular attendance at church services—these and other good habits may be cultivated. These make for the life of no regrets and no reproach.

V

There are persons and agencies at work fanning hatred toward our enemies. We are sorry our government thinks it is necessary to try to arouse hate in the hearts of soldiers and civilians. We believe the Bible teaches it is not wrong for the soldier to kill. He is the representative of government in this matter and the government is responsible for what he does. But hating is another matter. This is a personal emotion and is forbidden in the Scriptures.

Here are a few sentences from the letter of a Christian soldier now in Honolulu, which we hope will be informative to many of our readers. We believe it

reflects a Christian point of view.

"Last Sunday I had the privilege of attending a reunion of Moody students and graduates in one of the fundamental churches in Honolulu, the Makiki Christian Church. The congregation is almost wholly Japanese. All Japanese are not the barbarians we are inclined to believe they are. Those at Makiki are real fundamental Christians, eager that others should know Christ as their personal Saviour, and anxious to tell of His wonderful love and mercy. Incidentally, there were two Japanese girls at the reunion who graduated from Moody, one in a class of '34, and the other in '37, and both are members of this church.

"I have always believed there were some Japanese who were not dominated by the militarists, and consequently, I haven't developed that bitter hatred toward them as other soldiers have. My belief was vindicated last Sunday by those wonderful Japanese Christians at Makiki. I was wondering if you wouldn't put this church on your prayer list, and perhaps mention it sometime at prayer meeting, in church, or somewhere else, as in these times it must be hard for them with the world against them, as it is toward all Japanese. Just pray that this church will shine out as an example, and that more Japanese may be brought to believe on Christ.

"We had a wonderful time at the reunion, meeting those we didn't know and talking about the school we all love so well."

Let's understand that there must be many real Christians among both Germans and Japanese who are not in sympathy with the actions and attitudes of their leaders. But above all, let us pray for foes as well as friends. Ask God to help us show forth the compassion of Christ in this hour of testing.

V

What kind of a man is General Sir Bernard Montgomery, whose responsibility it was to head the invasion? We know he is a great military genius.

A Glimpse of General Montgomery His conquest of North Africa and his pursuit of Rommel proved this. But what of his background? What produced such a stalwart character?

We are indebted to Dame Christabel Pankhurst for sending us an article from the London *Daily Sketch*. It was written by Lady Montgomery, the General's mother, and we believe it answers our questions, helping us understand at least some of the influences in the life of this outstanding military leader.

And now with the hope of making a

MOODY MONTHLY ■ AUGUST ■ 1944

contribution to the homes of America, we here reproduce these paragraphs from the *Daily Sketch*. Lady Montgomery wrote:

"When he was very young my son Bernard was often extremely naughty. Sometimes I would say to his brothers and sisters, 'Go and see what Bernard is doing, and tell him not to!' But as soon as he was old enough to go to St. Paul's School with his elder brother, he settled down to serious study. He took a keen interest in games, and was a good athlete.

"The religious side of his education was not neglected, and to this day he carries a copy of Bunyan's *Pilgrim Progress* with him wherever he goes, and reads his Bible every day. Should parents make their children go to church? Yes, once on Sunday. Other services should be optional. But how can we expect children to become regular churchgoers if their parents never accompany them? There is no happier sight than to see father and mother and all the children going to church together . . .

"Parents nowadays have a great responsibility. We must be most careful not to cram religion down our children's throats. And we must be careful to 'practice what we preach.' Will our children respect us if we uphold temperance and yet attend cocktail parties? Or if we teach them not to swear and use oaths ourselves?

"As your boys and girls grow up, take them into your confidence. Let them see that you understand the temptations to which they are exposed. Encourage them to bring their troubles to you. Above all, surround your family with an atmosphere of love. If your children, when they are in difficulties, can say, 'I must tell Mother,' all will be well. Mother love should be a faint foreshadowing of the love of our heavenly Father for each one of His erring children. And true religion should mean, for us all, the knowledge of the love of God and a thankful remembrance of the sacrifice of His dear Son upon the cross for us."

V

Some months ago the Colportage Division of the Moody Bible Institute planned a series of six eight-page tracts under the general title, "Questions of the Man in Uniform." You will rejoice in the numbers of these which have been placed in the hands of servicemen. Here are the figures up to May 1, 1944:

<i>Can a Soldier Be a Christian?</i>	860,810
<i>Does Profanity Matter?</i>	738,753
<i>Shall I Take a Friendly Drink?</i>	569,250
<i>What's the Harm in Gambling?</i>	676,295
<i>Why Does God Allow War?</i>	617,190
<i>Why Keep Pure?</i>	690,600

4,152,898

Think of more than four million of these printed messages finding place in duffbags and pockets to be brought out and reread in some time of special need! Only God knows how many of the invasion troops have found spiritual blessing, even salvation, out of the reading of these messages.

In all of this important ministry of

the printed page, we invite your partnership. Pray for these and other printed messages thus freely scattered. And some will be glad to know there is opportunity to share the financial burdens. The fund for this work is depleted, but the work must go on.

V

The word prayer, if not the act of prayer, is having a great amount of attention these war days. The invasion in particular brought prayer emphasis. We are persuaded there has been and is a great volume of intercession ascending from Christian hearts. But not everything bearing the label is prayer.

What Is Prayer? It is time again to ask some important questions concerning this spiritual exercise, not for the sake of cultivating a critical mood, but because we want the values which are inherent in genuine petition. The most elemental of these questions is, What is prayer?

Prayer is talking with God. It is not talking about God, and certainly it is not using the name of God to address oneself to the people.

Prayer implies several things concerning Deity. A New Testament writer says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

God is a living God, not a mere symbol. One of His revealed characteristics is omniscience—the possession of all knowledge. There is a fine statement of this attribute when the apostle John says of Jesus, "He knew all men, and needed not that any should testify of man: for he knew what was in man" (John 2:24, 25).

In the light of divine revelation concerning the personality of God and the privilege of prayer, and in the realization of our nation's tragic need in this hour, it is sad, to say the least, that we couldn't have better direction in prayer than that furnished by our President in his prayer offered on D-Day. No, this is not political! Mr. Roosevelt meant no harm. He is merely ignorant of what prayer is. But it would have been much better had he discovered his ignorance rather than revealed it.

If evidence must be cited, we have only to quote this paragraph in which you must wade through several sentences to discover it is addressed to Deity. And what information it contains for the God who is supposed to know all things!

"Many people have urged that I call the nation into a single day of special prayer. But because the road is long and the desire is great, I ask that our people devote themselves in continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips, invoking Thy help to our efforts."

The "prayer" is written in the familiar style of the Fireside Chat. In these chats the President has assumed the role of one giving certain information to his neighbors. The model has been adhered to, to such an extent that it is only plain truth to say that Mr. Roosevelt's D-Day "prayer" was not prayer at all, but a

Fireside Chat with Deity.

It would have been much more humble and in infinitely better taste if instead of writing a prayer for the nation, he had urged the nation to prayer in some such words as those used by the King of England, who that same day said:

"I desire solemnly to call my people to prayer and dedication. We are not un-mindful of our own shortcomings. We shall ask not that God may do our will, but that we may do the will of God; and we dare to believe that God has used our nation and empire as an instrument for fulfilling His highest purpose."

This editorial sounds critical. But mere criticism is not our purpose. The fact is America's spiritual condition is desperate, and God knows our condition better than we know it. No amount of religious palliatives and no assembly of smooth sentences can hide from God the fact of sin and the need for national repentance.

V

Some months ago we carried an article, "Is America Facing Sunrise or Sunset?" This was reproduced in booklet form and was sent free to all who requested it.

The "America" Booklet

A second edition, much improved in format, has been produced. This is printed with larger type and is more easily read.

Evidently this little message is of interest to Christian businessmen who are concerned about the drift in American political life. Perhaps there are as many as five businessmen—Christians—in your community you think should receive the booklet. If you will send their names and addresses to the MOODY MONTHLY, the booklets will be sent free of all cost and no strings attached.

Please limit your list to the classification mentioned. The booklet is not intended primarily for servicemen or ministers. Nor is it a tract setting forth personal salvation. It has to do with God and government, and has found a proved field of service among Christian businessmen.

V

We have been on another train! The air conditioning system in our car was out of order, and the thermometer reached 100 and stuck. But

The Thermometer

who would think of blaming the thermometer for all the discomfort of that long journey?

Strange as it seems, there are people who lay blame upon the Bible for its condemnation of sin and its revelation of judgment and hell.

When the Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23), it is a plain uncolored statement of fact. When it declares coming judgment for those who rebel against God, it is merely acting as a thermometer. Perhaps in this case we had better change the figure and call it a barometer—it foretells the coming storm of God's wrath.

To quarrel with the thermometer is foolish. To believe its testimony and govern yourself accordingly is sensible.

Moody Monthly



Mr. Kinney

A new application of a familiar scripture which makes it glow with the glory of God

clothing, would be clothed in glory everlasting. This thought, when fully believed so that we rejoice in it, effectively overcomes the present anxiety about little things.

There is often a double meaning in a verse. "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4) meant just what it said. The Jews acted upon it and allowed the ox to eat as it worked. But Paul quotes this passage and then says, "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written" (I Cor. 9:9, 10). He quotes the same passage in I Timothy 5:17, 18, and in both places he shows that it was written for the benefit of the oxen, just as the Jews understood it, yet God also had His servants in mind.

If we see a double application or meaning to the Scripture about the lilies, we should be able to prove it from Scripture. A good test of the meaning of a word of our Lord is to see how the disciples understood it when they mentioned it in writing their epistles.

Peter heard this talk about the lilies and the fading flower of the field and he mentioned the same subject, in fact it seems to be the underlying thought, in his first epistle. Peter seems to call attention to the fact that our Lord was referring to the word in Isaiah, and he puts the words of our Lord and Isaiah's message together and tells us that it is because we are "born of the incorruptible word" that we are to abide forever.

Isaiah too had spoken of the future glory. "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field . . . the grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:5-8).

Peter wrote: "Being born again, not of



Hobart photo from Monkmeier

CONSIDER THE LILIES

By LeBaron W. Kinney

CONSIDER THE LILIES how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?" (Luke 12:27, 28).

The words, "will he clothe" are in italics, indicating that they are not in the original. If we read the passage without these words it more clearly suggests that

He was also pointing to the glory of their future clothing, when the eternal resurrection body, in contrast to the fading flower, is to receive its glorious robes.

There is no doubt that our Lord was teaching His disciples not to take anxious thought about clothing in the present time, but we feel sure that this is not all the truth to be found in the text. He was pointing to the time, clearly seen and known by His omniscient power, when these same humble followers, who might then be anxious about a few pieces of



Mystis photo

corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass. . . . The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. *And this is the word* which by the gospel is preached *unto you*" (I Pet. 1:23-25). Because we are born of that Word, which Isaiah said shall endure forever, we are to be heirs of the everlasting glory.

But Peter goes on to make a practical application and also to speak of the *glory* which shall be ours. The next chapter begins with, "Wherefore [or because of this glorious fact] laying aside all malice . . . as newborn babes, etc." Our lives should be conformed to our calling and be consistent with this future. Then, after more of these exhortations, we read, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his *glory* shall be revealed, ye may be glad also with exceeding joy . . . the Spirit of *glory* and of God resteth upon you" (I Pet. 4:13, 14).

"And when the chief Shepherd shall appear, ye shall receive a crown of *glory* that *fadeth not away*." He closes his epistle with the words, "But the God of all grace, who hath called us unto *his eternal glory* by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be *glory* and dominion forever and ever" (I Pet. 5:4, 10, 11). The thought of the fading flower and the future eternal glory of the believer runs all through these chapters. How many times have some of us read through Peter's epistle and forgotten his text!

The lilies and flowers of the field are

used throughout the Scriptures to call our attention to future glories. We are constantly reminded, too, that Christ is the beautiful One and that our glory is just a reflection of His own. But this is not like the reflection from a polished surface. He makes it our own, and shines in and through us. "Christ in you, the hope of glory" (Col. 1:27).

No one but the Lord Jesus could have said those precious words, "I am the rose of Sharon, and the lily of the valley." But he immediately calls His beloved a lily. "As the lily among thorns, so is my love among the daughters." Alternately we find Him likened to a lily, and then the bride, His beloved. "My beloved is mine, and I am his: he feedeth among the lilies" (Song of Sol. 2:1, 2, 16). "His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh" (5:13). "My be-

loved is gone down to his garden, to the bed of spices, to feed in the gardens, to gather lilies . . . he feedeth among the lilies." Then He answers, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem" (6:2-4).

THE FIRST MENTION OF LILIES in Scripture is in connection with the Temple. "And upon the top of the pillars was lily work: so was the work of the pillars finished" (I Kings 7:22). This reminds us of the promise to the overcomer in Philadelphia. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12).

Our great Lover has many precious love-secrets hidden away for us in these types of the Temple, which shall be better known when we are able to appreciate them. "And he made a molten sea. . . . And it was an hand breadth thick, the brim thereof was wrought like the brim of a cup, with *flowers of lilies*" (I Kings 7:23-26). This molten sea, where the priests washed their hands and feet before going into the Holy Place, pictured the "washing of water by the word" (John 15:3; Eph. 5:26). We are in constant need of this cleansing while we are still in contact with the world around us, but in our glorified bodies we shall never be defiled; our purity shall be like the lilies wrought in the brim of the molten sea. As the priests reached over these lilies for cleansing, they could have been

reminded of this *permanent* purity.

This sea is represented by a sea of glass in the heavenly scene in the book of Revelation. "A sea of glass like unto crystal" (Rev. 4:6). Here the saints may see their permanent glory reflected. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2). The sea reflects their purity and speaks of its permanency; the cleansing water is not needed. What wonderful love that must be which plans to clothe us so that we shall feel at home in the white light of His presence!

No doubt many of the priests did not know what the lilies wrought in the brim of the sea signified, but God's revelations are not limited to our understanding. Perhaps the angels could enjoy these things (I Pet. 1:12).

The word "lilies," from *shoshannim*, the same Hebrew word found in the passages quoted above from the Song of Solomon, is found again in the title of Psalm 45. [It is also in three other psalms, but we do not have the space to treat them here.] "To the chief musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves." What do these words at the beginning of Psalm 45 mean? The love of our God for His own is so precious to Him that He is very sensitive about telling it to those who are not concerned. He has a secret love language, meant only for His beloved ones. "The boar out of the woods" could never find out what He means here; even the Hebrew scholars have missed it.

We have gone more fully into what we believe is the meaning of these words in another place and can only mention it here. We believe the word rendered "chief musician" means just what some scholars have said it could not mean, that is, "the Overcomer," the One who is the great Victor, and whose victory has become our victory. He is the One who has "swallowed up death in victory," who as the "Lamb" shall overcome all the powers of darkness and cast them down into their eternal judgment.

The first time the word occurs in the Hebrew Bible it is rendered the "Strength" of Israel (I Sam. 15:29). "The Lamb shall *overcome* them: for he is Lord of lords, and King of kings" (Rev. 17:14). The Greek word rendered "overcome" in this passage is also used to represent the Hebrew word we are considering.

"Shoshannim" means lilies. "To, or by," the Overcomer, concerning lilies, for the sons of Korah, a spiritual secret, "Maschil," or that which can only be understood through spiritual understanding, a song of loves.

Was this psalm written for the Jews only? No doubt it has application to Israel. But it has a further application. Who are the sons of Korah? Korah was the leader in a great rebellion against God. "The earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods" (Num. 16:32). "Not-

(Continued on page 672)

Could the early Hebrews write?

Here is unique proof that they could and did



ONE OF THE MORE RECENT PROJECTS of the Jewish National Fund—the reclaiming of the Huleh swamplands of upper Galilee—brought to our notice a fact

which is most significant for those who are interested in the making of our Bible—the papyrus fields of the Huleh district are among the largest in the world.

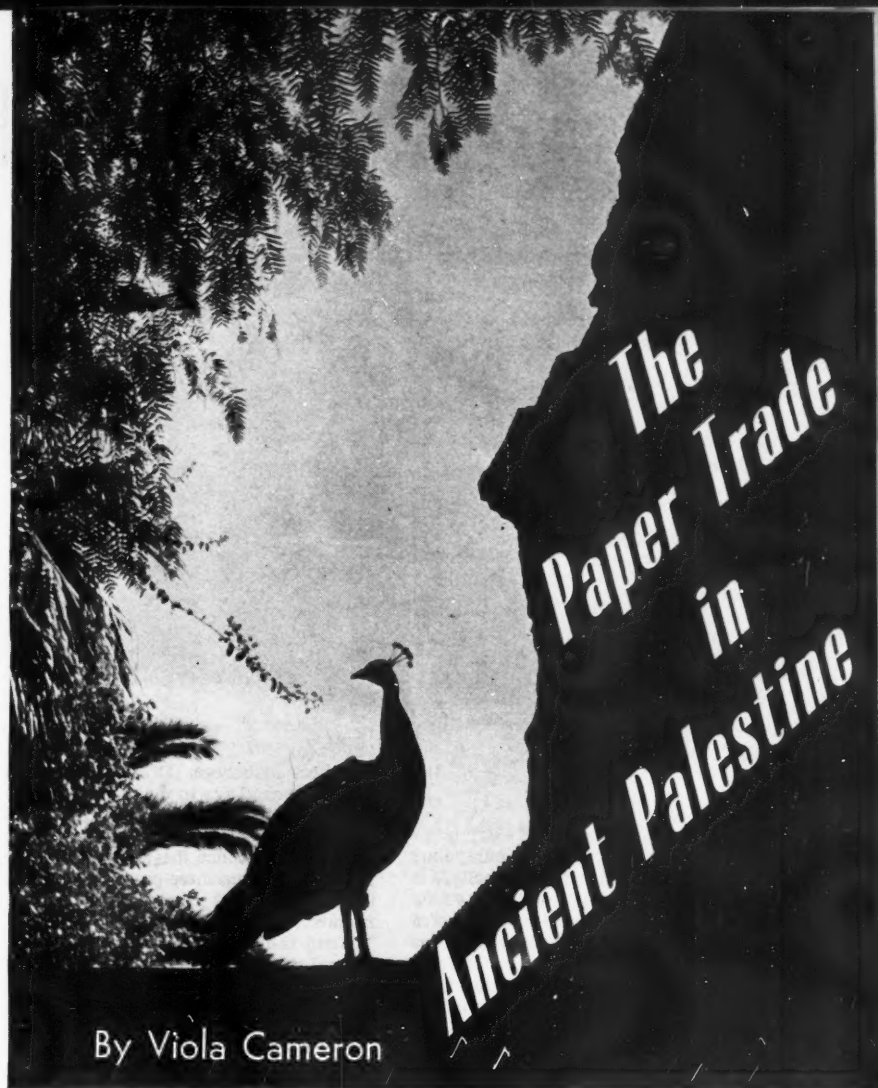
Great jungles of this reed, from which the ancients made paper, cover a wide area. They are situated in the territory once allotted to the tribe of Dan and part of that belonging to Naphtali. The Arabs who live there today carry on a handicraft industry with this papyrus, as a heritage from the ancient Hebrew population of that district, for the Hebrew craft terms are still current among them.

The fact of importance which emerges from this for the Bible student is that with this rich source for the manufacture of paper within their borders, there is little doubt that the Israelites made common use of it for literary purposes. If this is true, then this fact would explain why we can produce so few ancient records of the Hebrew tongue.

The lack of these has been repeatedly used to prove that the literature of the Bible is not as old as it claims to be. But papyrus would perish in the damp atmosphere of Palestine, so that we can never hope to find any of a very ancient date in excavations in this land. Furthermore, the consensus of opinion among paleographic experts is that Hebrew is a script primarily designed for paper, skins, or potsherds, and not for clay.

REGARDING THE USE OF PAPER in ancient times in Palestine, it is now known that the Phoenician coastal town of Gebal, known to the Greeks as Byblus, was the center of the papyrus trade about 1200 B.C. The Huleh papyrus fields are about thirty miles from Byblus. The Phoenicians, those keen traders of the past, no doubt capitalized on the world demand for papyrus, a product grown so near to their borders. And no doubt the business men of Naphtali and Dan grew rich supplying the Phoenicians with merchandise for this trade. It is quite conceivable that Egypt bought paper from Palestine in that day to supplement her own supply. We are so accustomed to associating the making of paper with Egypt that it comes to us as a surprise to learn that Palestine had just as great a source of this product.

We all know how critics used to assume that the art of writing was not generally practiced until about 800 B.C., and they therefore concluded the Pentateuch was not written by Moses, who died in 1400



Kirkpatrick photo

B.C. But the discovery in 1888 of the Tel-el-Amarna tablets in Egypt revealed an official written correspondence between Egypt and Syria in 1400 B.C.

Then in 1902, the stele of Hammurabi, ruler of Babylon in 2000 B.C., was unearthed. The laws and statutes of his realm were engraved on this and exhibited publicly for all to read, proving that the general populace of his day must have been literate.

Nor do we need to mention in detail similar corroboration from Palestine, Syria, Ur of the Chaldees, and Egypt, showing that the art of writing was practiced long before Abraham's day. In the British museum is a papyrus manuscript from Egypt dated at 2000 B.C., so that no informed person can say now that Moses could not write.

BUT THE ONE CHALLENGE from unbelievers which it has been difficult to meet is that there are not more tablets in the Hebrew script brought to light. Our museums abound with Assyrian tablets in the cuneiform script which can be written only on clay; also tablets from Canaan in this script. But the evidences

of an existing Hebrew script could be numbered on one hand: the Ahiram sarcophagus, dated at 1250 B.C., found at Gebal; the Moabite stone, dated at 850 B.C.; the Siloam inscription found in the tunnel under Jerusalem, dated at 700 B.C., and then, just recently, the famous Lachish letters of Jeremiah's day (600 B.C.).

These, of course, are sufficient to establish the existence of a Hebrew script, but they do not prove general literacy among the Hebrew populace. Although at this point we should mention the Gezer "calendar," which was sort of a memo found pegged to a wall on the hut of a peasant farmer about 1000 B.C.; it certainly showed that writing was practiced by the common people in that day.

Dr. A. T. Clay, the distinguished scholar (Yale University), suggested an explanation of this problem in his book, *The Empire of the Amorites*: "The answer is they [the Hebrews] had a script of their own, which they used upon perishable material; which fact is doubtless responsible for early examples of it not being known at present."

Of course, since that statement was made, the above mentioned examples of (Continued on page 677)



Acme photo

THE FACT that many of our young people lose their faith in college is well known. A prominent young people's worker and manager of a young people's radio broadcast has stated that there is serious loss of faith on the part of young people during their first year in college, and rated this as one of the most serious problems of the church.

Christian parents, the country over, are very much concerned about the faith of their children when they enter college. Some parents are wondering if it would be better to rear their children without a college education rather than to risk the destruction of their faith in Jesus Christ during the college years.

The pastors of many of our strongest churches have expressed themselves as being deeply concerned about their college young people. Evangelical churches have established Christian workers near public colleges and universities. They hope that these workers may at least in some small way reduce the numbers who slip away from the faith. Excellent work is being done by many of these workers.

The problem is a very real one. I have had the privilege and joy of presenting the scientific truth of the Bible to some three or four hundred of these young people whose faith has been shaken, and have seen that faith blossom anew, often resulting in a life dedicated to full-time service.

WHAT ARE THE REASONS for this loss of faith?

Christian young people who have always had Christian associates in their homes and in their circle of friends suddenly find themselves surrounded by total

strangers in college. It is very easy in these surroundings to make friends with those who have little or no faith. It is easy to let habits of prayer and Bible study lapse. In fact, it is very difficult for them to continue these practices and risk the criticism of their non-Christian friends.

When the ties of the home church are severed, and there is no longer a friendly pastor and Sunday school teacher to inquire about them when they are absent from worship, and when the gang has planned a thrilling time far from the church and God, it is easy for them to become lax in church attendance. When they go to church and see no one but strangers, and no one greets them or seems interested, it may even become difficult to continue church attendance.

There are some college professors who go out of their way to belittle the Bible and those who are so "foolish" as to believe in it. Fortunately, these men are scarce, but when they are prominent professors in large colleges it is easy for the student to conclude that these professors, who seem so intelligent, must be right. They begin to think that perhaps the people back home have good intentions, but are just ignorant.

Many young people, in their homes, churches and Sunday schools, are told that the Bible teaches certain things about science; then they find in college that these things are quite impossible. Doubts enter their minds about the truth of the Bible. Instead of doubting the Bible, they should question the interpretations presented in their earlier training. But this would require mature faith which comes only after years of experience in the Christian life. Many of our young people lack such faith.

Since my field of work is in the sciences, and since my own work with college young people has been primarily with the scientific accuracy of the Bible,

Faith LOST

A much needed exposé of the folly of spiritual pseudoscience — with a remedy for the evil



I wish to discuss this last problem more in detail.

THE LITERATURE OF THE CHURCH on the scientific accuracy of the Bible is in a pitiable state. In a recent young people's conference I was asked to review more than twenty books, dealing with some aspect of the relation of the sciences to the Bible, to determine their scientific accuracy. Only one of the whole group was free from the most serious types of scientific errors. I have no criticism to make of these authors. In general, they are strong men of faith. I greatly admire both their faith and their zeal. But in too many cases the authors were not real scientific men. They would not be accepted as instructors of college science courses. Usually these authors only restate what some other author wrote years ago. Sometimes they formulate new scientific theories of their own which they think will help show the Bible to be true, while in fact their new theory will not stand up under the most elementary attacks made by a research man in that field.

One of the greatest scientists of America has written a book which deals with the statements made by authors of books on the relation of science and the Bible and which are highly advertised and recommended by the conservative church. He holds these writings up to ridicule (and justly so), and then concludes that it would be difficult to choose between these teachings and atheism. I know another college professor who makes a habit of taking some of these same books into his classroom and reading some of the most erroneous scientific parts, and then holding up to ridicule those who believe them. The errors of our literature are being used against us with very serious results.

WHAT IS THE REMEDY?

Many fields of science have developed more during the last twenty-five years than they have in the history of the world before that time. Science is developing so rapidly that a textbook in science can be used only a few years without extensive revisions. Most new

Stn College

By

Professor Peter W. Stoner, M.S.*

advancements of science tend to throw new light on the truth of the Bible. A few years ago there appeared to be very serious discrepancies between the first chapter of Genesis and the sciences. New developments of science have erased these. There may still be a few discrepancies left, but I have not been able to find them.

Scientific facts as they are set forth today give the best possible proof of the truth of the Bible. No new theory was ever produced to show the truth of the Bible which succeeded nearly as well as the material now taught in the classroom. True, there are still a few theories taught in our schools which give some trouble, but it is very easy, in such cases, to show that the scriptural statement not only satisfies all of the known facts, but does it far better than the offending theory.

We must teach our young people to distinguish between theories and facts. The faith of our young people is important enough that we can afford to encourage Christian scientific men to give us interpretations of the sciences in their relation to the Bible which will stand up in any classroom in the country, and at the same time will show the absolute truth of the Bible.

SOME OF MY READERS may think these discrepancies between some teachings of the Church and information accepted in science as facts are only trivial. They are most serious. Suppose I should tell you that Columbus discovered America yesterday evening. I could tell that to a small child and he would believe me, but when he studied history he would most certainly reject it. I am not exaggerating when I say that some of the teachings of the Church are much farther than that from well established findings of science. When the student studies the science, he too is forced to reject his early teaching in the Church.

I wish we could change the teachings of the colleges on such subjects as the theory of evolution and have them show that the sequence of the fossils in the earth could be explained just as well by the creative acts of God that are recorded in Genesis 1. However, it would be very

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He is the author of *From Science to Souls* (Moody Press), a new book planned especially for the help of youth facing the problems of science and faith.—The Editors.

August, 1944



Hinsey photo

difficult to get all of the college professors to make such a change in their teachings. I am confident that the Church can guard against this loss of faith because of such causes if it will bring its own scientific teachings up-to-date. This would be easy for the Church to do.

NEARLY THREE YEARS AGO a group of Christians who are teachers of science in college and university met to consider these and related problems. Out of this conference the American Scientific Affiliation was born. It has had no publicity, for it has desired none, and it has grown steadily in spite of the handicaps of war. The American Scientific

Affiliation [Dr. Marion D. Barnes, secretary, 612 West 112 St., New York 25, N.Y.] is an organization of scientific men with absolute faith in God and His Word. It has no pet theories to prove, but stands ready and is anxious to contribute its time in supplying the necessary scientific information to the churches. A significant step in this direction is the *Christian Students' Handbook*, which is now being compiled by a score of prominent scientists of this society.

Pray for the faith of our college students, and that wisdom may be given of God for a speedy solution of this problem.

"He Is Our Peace"

By Thomas M. Seller

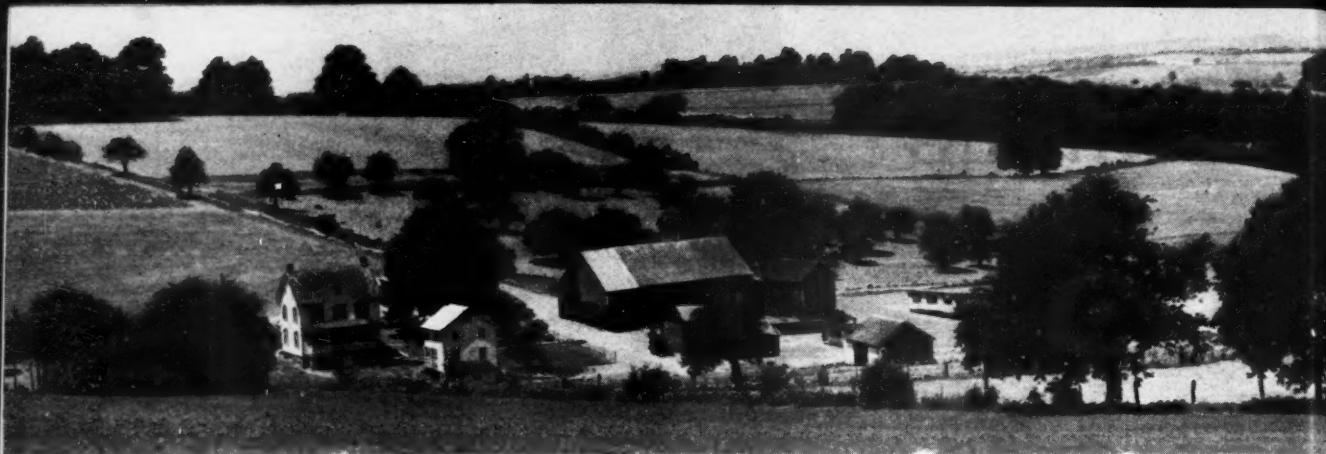
Christ is our peace, 'mid all earth's mad commotion;
Peace through His coming down to dwell with men;
Peace through His life of humble, sweet devotion;
Peace through His blood, which cleanses us from sin;

Peace through His death, which wrought our great salvation;
Peace through His might, which conquered death and hell;
Peace through His glorious priestly ministration;
Peace through His Spirit, who within doth dwell;

Peace through His promise—as we tell the story.
He will be with us, spite of fire and sword;
Peace through the promise of the future glory,
When He shall rule the earth as King and Lord.

There is no peace without Him, now or ever!
No peace for you, unless He is your own;
Your Lover, Saviour, Lord, and King forever,
To whom you give your heart to be His throne.

No peace for earth, till men's ambitious scheming
Of peace apart from Him is proved insane;
Till He shall come and stop their empty dreaming,
Put down man's rule, take up His power and reign!



Gendreau photo

Whatever the need
—there's a gospel
hymn that fits it.
The question is,
Do we know them?

The Mission of HYMNS

By
Altha Helen Elliott

THE BLESSINGS of gospel hymns to mankind cannot be measured. Christianity is the only religion that ever put a song in the heart. Is it not wonderful that we can praise God or pray to Him in beautiful tones?

Christians have experienced wonderful sustaining joy through song amid great trials. I would like to testify to the blessings of hymns under some unusual circumstances.

Our family was going through severe trials, having lost our home. Miles away from friends and among strangers, we needed the touch of a friendly hand. I wanted to talk with our old pastor, and drove twenty miles to see him, but he was out of town. His bedfast mother-in-law spoke words of comfort and strength, and gave me fresh courage. Then on my way home, suddenly the song, "I Must Tell Jesus," came to mind, like a ministering angel.

*"I must tell Jesus all of my trials;
I cannot bear these burdens alone;
In my distress He kindly will help me;
He ever loves and cares for His own."*

I cannot explain the great peace that came with the song. Here was my help, not one mile away. Christ alone gave me all I needed. I wiped the tears from my eyes and sang those words all the way home.

A few days later I was walking down the street, and before I was aware of it I was humming a familiar hymn. Since humming is an old habit of mine, I was not surprised, until the words kept repeating in my mind:

*"Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!"*

Somehow, the Holy Spirit wisely hid from me the rest of that song. Vainly I tried to recall the title. How the meaning of those words sank in! Very few of my ambitions had been realized. I too had sought and hoped for things beyond my reach. Jesus knew all of them. The author of that hymn had suffered some losses before he could write like that!

At that time, when we could not see a day ahead, another song came with its strength-giving power:

*"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me."*

The wondrous Sovereign of the sea once more spoke peace and strengthened my heart.

When the majesty of the hymn, "Nearer, My God, to Thee," sweeps over the soul, it lifts and carries one up among the redeemed to join in singing the songs of the blessed.

A FEW YEARS AGO, we went through the most severe trial of all. Our son had a nervous breakdown. He was delirious, and could not sleep or rest. He was a Christian boy, one we had given to the Lord before he was born. I had hoped he would preach the gospel some day. How our hearts bled during that time! We did not know what the outcome would be. But God heard our prayers and healed him.

Three of us had been with him all the time. The day came when his father had to go to work or he would lose his job. I went early to see a friend who had been with us a great deal of the time. He had gone more than a hundred miles away. Another man who was a standby went to the country to help a brother to butcher. I felt helpless and discouraged. I hurried home for fear my sick son would awaken, for his brother was alone with him. I started to cry. Only God knows how weak I was. Then the thought came to me, why do I depend so much on them? The source of their strength is available to me. I felt far from singing, but suddenly a song came like a friend.

*"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, omnipotent hand."*

I sang it over and over, all the way home.

We do not know the strength God is able to give us until we need it. "As thy days, so shall thy strength be" (Deut. 33: 25) is God's promise. My heart became lighter as I walked toward home. That day my son was better. He was quiet and more natural. We had no trouble at all, for which I praise the Lord. He can deliver us from all our distresses.

We had been praying for God to speak peace to our son's soul. A friend took me to her home that I might find relief in tears and rest. "Jesus, speak peace to that boy's soul," was the prayer constantly on my lips.

I was awakened before daybreak by a
(Continued on page 691)

The Purpose of the Law

By Rev. W. Hobart Childs, Th.M.

NO ONE HAS EVER LIVED a perfect Christian life, except our Lord and Saviour Jesus Christ. Though many people are trying to live like Christ, none has ever lived up to that standard.

Unfortunately, a lot of folks suppose they will gain heaven by trying to live a Christian life or by keeping the Ten Commandments. Heaven, however, is not gained by this difficult, in fact impossible, method, but by the perfect way our Saviour has provided. For the law admits only our Lord, and it excludes all except this One, who alone has fulfilled all God's requirements for us.

Even some Christians are deceived into thinking that they must help Christ save them, and that their salvation depends on how well they keep the law. Here, as in all of Satan's deceptions, there is an element of truth which makes the poisoned bait attractive to his victims. This element of truth is that the law of God, most fully expressed in His infinitely holy character, does indeed set the standard for admission into heaven.

However, the reason God gave the Old Testament law was to show us that no one is able to measure up to this requirement, but that all who ever receive eternal life must be cleansed and made holy by the Redeemer whom God has provided. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

Many will ask, Why should we be concerned with the Ten Commandments? Of what use are they to us today? "The law has become our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

NOW, WHAT IS MEANT BY THE SCHOOLMASTER? The inspired writer used the Greek word *paidagogos*, which never means teacher. A *paidagogos* was a slave employed by the better class Greeks and Romans to supervise the moral conduct of boys until they were grown. Whether the boys went to school, played games outdoors, or left the house on some other

errand, the *paidagogos* was required to go along. No boy enjoyed being followed and watched every minute, and the servant was often very severe. Hence, the Jew under the Old Testament law was but a child subjected to the harsh discipline of a slave-tutor.

How the Greek or Roman boy must have longed for the day when his father would proclaim him a man, his son, no longer a boy under the care of a slave—no longer watched, threatened, suspected, but now trusted, recognized, and honored by a great adoption feast in his honor! Likewise, since Jesus Christ has died, risen, and ascended, the child of God is no longer under the *paidagogos*, the law, but he has been formally adopted and recognized as a mature son.

But in what way is the law our schoolmaster, or *paidagogos*? How does the law bring us to Christ? Just as the vigilant slave-tutor was all the time talking about the faults of the boy under his care, and thus making the lad conscious of his shortcomings, so also the law emphasizes our sinfulness. The law teaches us that we are sinners in the sight of God. Thus it prohibits our entrance into God's presence or into His heaven, and shows us our need of a Saviour from the penalty of the law.

We might liken heaven to a large concert hall, and compare the law of God to the admission price. If the entrance fee is a dollar and I have only fifty cents,

Look in this "mirror." What you see may surprise you!



I cannot buy a ticket to hear the concert. Even though I had seventy-five cents or ninety cents, I could not get in. I must stay out until I have the full amount.

Similarly, unless we obey God's law perfectly as He requires, we have not paid our admission to heaven. So far as we are concerned, the law is an immense "Keep Out" sign, because God, who is the definition of justice, has said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Thus the law is the *paidagogos*, which calls our attention to our sinfulness and inability to measure up to God's holy law. It brings us to Christ to ask for His aid.

THE LAW AS OUR *paidagogos* or slave-tutor is like a mirror. Sometimes my wife says, "What is that spot over your eye?" or "on your chin?" I answer there is nothing there, so far as I know. But when she takes a mirror and shows me the soot, or lint, I have to admit that my face is dirty. What do I do about it? Do I rub the mirror over my face to get the dirt off? Do I look into the mirror as sweetly as possible? Do I try to look clean? Or do I endeavor to keep my face from picking up more dirt? Every serious person would answer all of these questions negatively. Yet this is exactly what is done by the person who tries to cleanse himself from sin by reading the golden rule, or by ignoring his past sin and endeavoring to do good.

Let us line up six men before us. One man is considered by his friends and neighbors a good man. He gives honest measure, pays his bills, etc. Our second man is outstanding for his generosity and is much beloved. He may be a deacon in some church. People regard him as definitely a better man. For the third example, let us choose the finest character we know. The other three men are, first, a bad person; second, one that is worse, and then the worst person you can think of. We now have six degrees of character, and can decide which one we are most like. Everyone is either worse than the best or better than the worst.

But let us look into the mirror of God's law. What does each one see? All six are shown to be guilty before God. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Nevertheless, the mirror is a good thing, and the *paidagogos* was of great value. Likewise the law, which always condemns, is a blessing in that it brings us "unto Christ, that we might be justified by faith."

SOME YEARS AGO, my wife and I had a very pleasant experience while in Wilmington, Del. We became acquainted with the late Ellis Clark Hamman, an unusually fine musician, who was accom-



Mr. Childs resides at Crawfordsville, Ga., and serves four home mission churches in Augusta Presbytery. He has taught Bible and New Testament Greek.

panist for the Orpheus Club of Philadelphia. This organization of fifty or sixty male singers gives three private concerts a year to a very select audience, in the Academy of Music building in Philadelphia. You can imagine our joy when Mr. Hamman gave us several tickets to these concerts. One could not buy these tickets, but they were necessary in order to gain admission.

So it is with our admittance to the presence of God. We cannot pay for it by living a Christian life or by keeping the commandments of God; yet we must present a perfect righteousness to God, the righteousness which Christ Jesus has purchased by His death, and which we must receive by faith.

When a philanthropist buys five hundred tickets to be given out to poor people, he does no injustice to the orchestra company, nor does the concert become less enjoyable. But suppose someone who receives one of these tickets presents the ticket plus a few cents for his admission. Will this be acceptable? Only the ticket. The added money will be rejected. So for the Christian's entrance into fellowship with God now and for his entrance into heaven; the blood of Christ will be accepted, but all of man's deeds of righteousness will be rejected.

It is as though the tables of the law were two great portals to heaven, and the commandments, ten locks that no man can open. Yet we see the Lord Jesus Christ open each lock by means of His perfect obedience to the Father, and His substitutionary sacrifice on the cross. He enters. The bolts click back into place as

the doors close behind Him. He then opens a side entrance and says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Hence, "the law has become our *paidagogos* to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." We are now of age, the sons of God, adopted. We are no longer driven by the law, but we are led by a new force, the Holy Spirit, who is able to fulfill the law which formerly condemned. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). This is the privilege of all who have received salvation. God now dwells within to guide and empower.

F. F. LEWIS, OF THE SUDAN INTERIOR MISSION, tells of a heathen priest whose conversion strikingly illustrates this. The man was a leader of worship given to Satan. The people in that section knew of God, but never worshiped Him. They were enslaved by the devil and offered prayers and animal sacrifices only to the author of evil in the vain hope of placating him to some extent.

One day this priest asked the white man for some medicine for his diseased eyes. Having recently exhausted the supply, Mr. Lewis replied that he had no medicine for his eyes, but that he did have medicine for his soul. After listening attentively to the gospel message, the priest said in effect, "That is wonderful, but not for me. You don't know the power of Satan as I do, or how he controls my life. It is impossible for me to resist him." After Mr. Lewis explained the power and sufficiency of Jesus Christ, who is able to save unto the uttermost, this African said very simply, "I believe."

Then pointing to the bracelets he wore, he said, "What about these?" When told that they were charms connected with devil worship, the missionary said, "You know what to do with them." Similar inquiry was made regarding his long hair that marked the vow of his parents' dedicating him to satanic service. After asking concerning everything else pertaining to his former life, he went away.

A day or so later Mr. Lewis saw this new Christian wearing a different robe, his head shaved, the bracelets gone, everything changed. Now, no longer enslaved by sin, no longer condemned by the law, but justified by Christ, he was being led by the Holy Spirit.

One has read of a large awkward boat that plied between Plymouth and London. This vessel never docked without some damage either to itself or the wharf. But one day she sailed so smoothly with never a scratch, that everyone was duly surprised. One fellow on the wharf

(Continued on page 673)



Can I Doubt?

By Theobald Wing Alleeson

If a bird can perch on a swaying bough
Over the whirling foam,
I, too, can face this dark world now
And find the path to Home.

If the bird remembers its lifting wings,
I remember my Father near,
And in doing the kindly, simple things
Find His brooding love more dear.

If a gull can live in the fiercest sea,
Find haven when storm is done,
Can I doubt my Father's love for me
Will preserve my work begun?

The world may crumble, the tempest blow—
What matter? Throughout this day
I walk wherever He would go,
For my Father knows the way.



SEPARATION from the WORLD

By

James F. Spink, F. R. G. S*



CHRISTIAN vitality is at a low ebb. Christian life expresses itself but feebly. The doctrines of grace are widely known; great and glorious truths are on the lips of many, but the practical exposition of the truth is little manifested. The standard of separation from the world is becoming so low and the saints in some instances are satisfied with a life so conformed to the world, that little difference is discernible to the casual observer.

If Christianity is to make greater headway, it must be proved to be more than a theory, and we must present to the investigation of the critical mind the reality of lives transformed by the power of God. More evil is done to the cause of Christianity by its adherents than its opponents, for the world often contrasts a Christian's profession with his practice. They argue rightly that if Christianity is what we claim it is, it ought to make a difference in the life.

One has said, "Thousands of Christians are like waterlogged vessels. They cannot sink, but they are so saturated with inconsistencies and worldliness and permitted evil that they can be towed only with difficulty into the celestial port."

IN THE HISTORY OF THE EARLY CHURCH, we find that Satan instigated the world to seek the destruction of the truth by violence, but now in the last days he has adopted a different policy. What he cannot accomplish by slaughter, he effects by strategy, and this way gains the victory over the great mass of professing Christians.

The world has a distinct and unchanging character, whether it is the rude or the cultivated world, the world of the first or the twentieth century. In his first epistle, John describes the world. It is lustful, transient, hateful, antichristian, deluded, satanic.

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The world is not a friend to Christ or His people. It pretends to be, but while this world stands, it changes neither its fallen state, sinful nature, nor evil prince. The world that crucified our Lord hated Him. "They hated me without a cause"; "If the world hate you, ye know that it hated me before it hated you" (John 15:25, 18). Its temper is not changed, and it only loves and honors those that bow to its fashions and customs.

The Christian who loves the world is out of touch with his Lord, for Christ claims the Church as His Bride, and when she gives her affection to the world, what is it but spiritual adultery that places a stigma upon her. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God" (James 4:4).

We see, also, that Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). Here we have God's purpose concerning us; and we have His command to each of us, "Love not the world, neither the things that are in the world" (1 John 2:15).

We have illustrative warnings in the Old Testament, which are written "for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). Mahlon and Chilion married Moabitish women and Jehovah cut them off (Ruth 1:5). This is according to His promise: "Neither shalt thou make marriages with them. . . . For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3, 4). Unequal yokes bring their own reward.

Samson, led by the flesh and not by the Spirit, fell with his head in Delilah's lap, losing his power, sight, liberty, dignity,

and life (Judg. 16). Delilah's lap speaks of worldliness, and once we put our head there, Satan's razor will do the rest.

Jehoshaphat, a godly man, "joined affinity with Ahab," the idolatrous king of Israel, and nearly lost his life in the disastrous battle of Ramoth-gilead. Returning home, defeated and humiliated, he was met by Jehu, the son of Hanani the seer, who said unto him, "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord" (II Chron. 19:2).

It may be said, however, that this is Old Testament ground. Turn then to the New Testament and read the words of the Holy Spirit. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). This is quite clear. Marriage is to be "only in the Lord" (I Cor. 7:39).

GOD IS VERY CAREFUL to separate His people to Himself, hence His urgent call: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Apart from the book of Revelation, this is the only place in the New Testament where God is called Almighty, and it seems as if God pledges his omnipotent resources for blessing to those who separate themselves from the world. An ecclesiastical separation is not the teaching here. I am afraid it is possible to embellish that with a halo, forgetting that every child of God must enter somewhat into the experience of the apostle Paul when he exclaimed,

(Continued on page 672)

The Sin of Pride

By Rev. Arthur Hedley

An awful spiritual malady diagnosed and a cure offered. Do you need it?

★ ★ ★

A MAN may be justly proud of his garden, of a piece of work well executed, of the achievement of his child. The teacher has a right to feel a little proud when a pupil, to whom he has devoted special attention, wins a coveted scholarship. But there is a form of pride which is sinful; it is not of God, and against this we must guard ourselves.

Our Lord includes such pride in that long list of terrible things which defile a man (Mark 7:22). There is "the pride of life," which "is not of the Father, but is of the world" (I John 2:16). In God's sight "a high look, and a proud heart . . . is sin" (Prov. 21:4), and such is "an abomination to the Lord" (16:5).

The voice of wisdom says, "Pride, and arrogance . . . do I hate" (8:13). The psalmist declares that the Lord, though high, hath "respect unto the lowly: but the proud he knoweth *afar* off" (Ps. 138:6). God resists the proud (I Pet. 5:5). It is equally true to say that pride resists God. It rejects Him, refuses to bow down before Him in humility. Pride brings about its own downfall, for "pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

Pride is the deification of self. It arises from an overvaluation of a man's self. It is inordinate self-esteem; an unpleasant conceit of one's superiority, whether in respect to talent, wealth, beauty, accomplishment, rank, or any other distinction. Pride covets admiration and praise. It is elated when rendered, and pained when withheld. It always wants to be in the limelight; like Diotrephes it loves "to have the pre-eminence" (III John 9). Pride assumes a false humility, professing it prefers to be in the background, but only that it may be pressed into office to receive the loud applause which follows consent.

SINFUL PRIDE REVEALS ITSELF in various forms. There is that *spiritual pride*, illustrated in the Pharisee who felt himself so infinitely superior in conduct and character to the publican that he publicly thanked God for it (Luke 18:9-12). From the heights of its own self-righteousness and self-complacency, pride looks down with contempt upon those it regards as vicious and irreligious. Spiritual pride is blind to its own sin, ignorant of its position before God and of its peril. There is danger of seeking to be virtuous because it is pleasing to our self-loving

hearts to be regarded as saints.

There is also *intellectual pride*. The educated man, blessed with privileges denied to others, becomes proud of himself, and revels in the feeling of superiority. He considers himself in a class far removed from others, and scornfully depreciates those of inferior intellect to himself.

Then *pride of rank* causes men and women to exalt themselves, and to consider others far beneath them. Persons who hold a high place in society through the accident of birth or wealth, too often treat those less privileged as the common herd, and foster that hateful class spirit which is the parent of revolution, and strife. This self-despising of our fellows is a contradiction of the law of love. Christians are exhorted to be lowly in mind and to "let each esteem other better than themselves" (Phil. 2:3).

Pride sinks the soul into a state of meanness. It debases the soul and hinders its seeking after God. It blinds us to our condition and danger. It makes true faith impossible. How can the proud, exalted heart believe in God, seeing it covets the praise and glory which belongs to God alone. "How can ye believe," said Christ, "which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44).

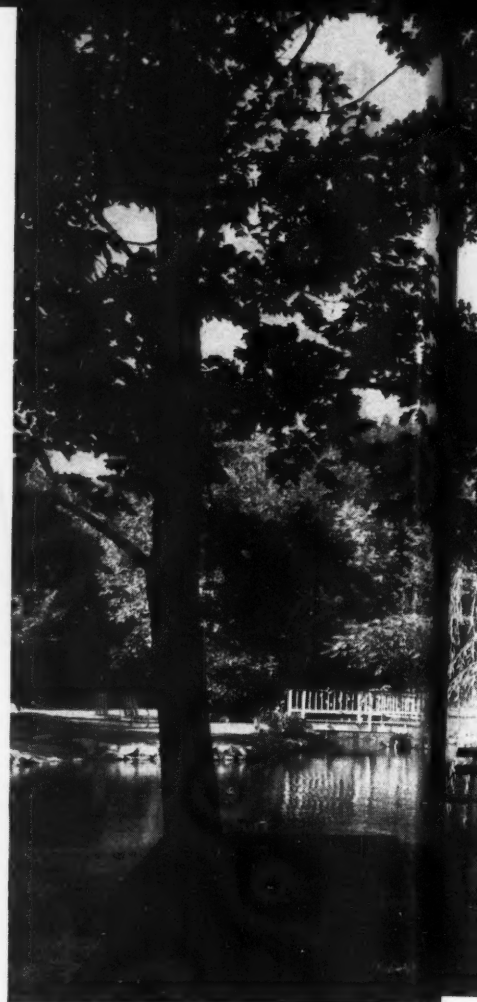
Pride degrades the highest angels into devils. It is of hell even as humility is of heaven. Pride was the sin which brought Lucifer "down to hell, to the sides of the pit." He said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the cloud; I will be like the most High" (Isa. 14:13-15).

Man, proud of reason, puts his word before God's Word, and the tragic and chaotic condition of the world today is the result.

Nothing works such havoc in mind and soul as pride. Where pride reigns, there can be no clear vision, no understanding of God's will, no real moral and spiritual progress. Pride of heart effectively destroys true communion with God, who is the fountain of all light. Thus the proud man with all his learning is in the dark, and rushes headlong to disaster, but he knows it not.

Moral and spiritual blindness follows pride as surely as night follows day. Men who are regarded as bright stars in the intellectual world are "blind leaders of the blind" (Matt. 15:14), because pride of reason has darkened the mind, filling it with many vain illusions.

"Could you see," said William Law, "what every stirring of pride does to your soul, you would beg of everything you meet to tear the evil thing from you. . .



Hobart photo from Monkmeyer

The enemies of man's rising out of the fall of Adam, through the spirit and the power of Christ, are many." But the one great dragon enemy, called antichrist, is self-exaltation.

SEEING PRIDE IS THE SOUL'S GREATEST ENEMY, how shall we overcome it? By seeking to know ourselves as we really are. By asking God to search us through and through, and to expose the dark things which pride so successfully hides from us. Self-knowledge humbles us, and pride has a severe fall. When we know our *real* self, then we see cause not for pride and self-exaltation, but for shame and self-abasement.

On bended knee in the privacy of your own room, reflect on the past. Recall all the foolish and sinful thoughts you have entertained, your impure imaginations, your outbreaks of temper, your rash and uncharitable judgments, your impatience, your stubbornness and self-will, and then ask if you have any reason to be proud of heart.

If others knew your secret thoughts, motives, imaginations; if they knew the man or woman you really are, you could not look them in the face. When in the light of God's holiness we get a revelation of our real self, we are humbled and know we have no more right to be hon-

Prohibition and Prayer

By D. H. Kress, M.D.*

A LITTLE MORE THAN A CENTURY AGO, a great spiritual awakening began in America which gave birth to the temperance movement. Leonard, in his *History of Oberlin*, referring to these periods of refreshing, tells us they first made their appearance in 1798 to 1803. He says:

"Temperance agitation had its beginning in this period. The sin and woe resulting from the use of strong drink were felt as never before, because hearts and consciences had been aroused and made sensitive by the Spirit of God."

This marked the beginning of the great temperance wave which swept over the entire civilized world. The first temperance society was organized in the year 1824. It permitted members to use wine, beer, and cider. Only "ardent spirits" were prohibited.

In 1827, Capt. Joseph Bates, a converted sea captain, with twelve others, organized what was known as the Fairhaven Temperance Society. They also at first permitted wine, beer, and cider as beverages.

One of the members of the society was reported to have been intoxicated, but he denied having violated his pledge, and declared he had taken nothing stronger than cider. His wife said she would rather he would drink brandy, for when he got drunk on cider, he was as ugly again!

The society now saw the necessity of amending its constitution by striking out "ardent spirits," and inserting in its place "all intoxicating drinks," which included cider, wine, and beer. This gave the members of the organization the name of teetotalers. As far as I know, this was the first teetotal temperance society ever organized.

Other organizations of a similar character soon followed, and as a result, in the short space of four years, more than three thousand teetotal temperance societies were organized, with a membership of about three hundred thousand.

OUT OF THESE DEVELOPED THE CRUSADE MOVEMENT. Dr. Lewis was the prime mover in this. The experience through which he had passed fitted him for the work which he so successfully carried forward.

Speaking of his childhood days, he said, "There was trouble at our house when I was a small boy. My father had forgotten everything but drink." As a

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result, his mother "was the victim of abuse and violence. Often she would cry in the presence of her children, and sometimes, when she could bear it no longer, she would drag her weary limbs into the garret. We knew what she went up there for, and sometimes we could hear her say, 'O God, help me, help me! O Lord, how long, how long?' Then she would be very still for a while. When she came down to us again, her cheeks were wet, but her face shone like that of an angel."

"She taught us to pray. Today, more than forty years after those dark times, I believe in my heart that a woman's prayer is the most powerful agency on earth." Confidence in his mother's prayers led him to appeal to women to combine and unite their prayers in closing up the saloons.

Speaking at Hillsboro, Ohio, he related how his mother and several of her Christian friends united in prayer for the liquor sellers of his native town until they gave up their business. Turning to his audience, he said, "Ladies, you might do the same thing in Hillsboro if you had the same faith." As a result, about seventy of the women banded together and entered upon the task before them, calling at drugstores, saloons, and hotels, until by continuous visitations, with persuasion, prayer, song, and Scripture reading, "the drinking places of the town were reduced from thirteen to one drugstore, one hotel, and two saloons."

The movement spread to other towns and villages. "In fifty days, it drove the liquor traffic out of 250 towns and villages, increasing by 100 per cent the attendance at church and decreasing that at criminal courts in almost like proportion." We are informed that "hundreds of dram shops were closed, countless barrels of alcoholic drinks gurgled into the gutters, as church bells pealed forth the people's joy."

Dr. Lewis made the prediction: "I have no doubt that the women of America will rid the country of the dram shops, if they can preserve the Christ spirit in which they have begun, and keep themselves in the spirit of humble prayer before God."

The crusaders continued their work. Liquor men wrote and talked sneeringly of the woman's crusade, believing the movement would be crushed speedily. They said, "What can these ballotless and moneyless women do against a business that has the endorsement of the government, and moneyed men to back it up?" They were mistaken. Out of this women's crusade grew the wonderful and

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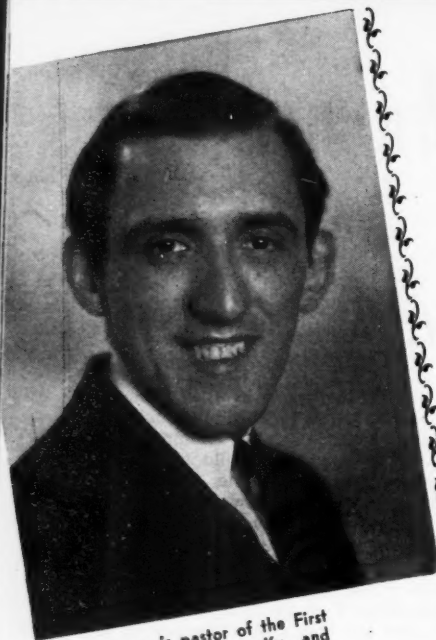
ored for our goodness than the man who is openly vicious. Then we cry out with the prophet, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). The clearer the vision of God's holiness, the deeper is our sense of sin, and we are amazed at the grace of God. Truly, "it is of the Lord's mercies that we are not consumed" (Lam. 3:22).

Self-revelation, self-knowledge, produces in us the spirit of humility, which expels the poison of pride and transforms our whole being.

The apostle Paul was once proud of heart and boastful of his attainments, but after he saw his own righteousness in the light of Christ's righteousness, he was no longer proud of himself. He declared himself to be the chief of sinners who owed everything to the grace of God. Constant remembrance of what he was by nature and what he was by grace kept him humble and grateful. His pride vanished, his boasting ceased. Henceforth he had but one cause for boasting: "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

A true knowledge of our hearts will bring us very low, and we shall feel the need of divine pardon and grace. But in descending, we shall ascend, for "he that humbleth himself shall be exalted" (Luke 18:14).

August, 1944



Mr. Chapman is pastor of the First Baptist Church, Columbus, Ky., and also has a weekly radio broadcast over station WKRO, Cairo, Ill.

"Come—Take"

Matthew 11:28-30

By EVANGELIST KENNETH A. CHAPMAN

An invitation
calling for a reply.
Will you accept?

WE OWE TO JESUS CHRIST all we know of the revelation of the Father's love and will. Since the day that Adam sinned there has been no comfortable intercourse between God and man, except through a mediator. Today there is only "one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

"Come unto me." That is the first step. "Come and find rest from your burden of sin." What sweet, tender, precious, wonderful words are these from the lips of the Lord Jesus. All things were delivered into His hands, and He gives this invitation to man lost in sin and shame.

No one but the Lord Himself could utter such words. Put the same words upon the lips of Peter, or John, or any of the other apostles, and they immediately lose their power and effect. Indeed, no mortal man could truthfully utter such words. Only Christ has the power or authority to give rest. Others may tell you about rest and how to obtain it, but they cannot give it. Christ paved the way for lost man to obtain eternal rest from the burden of sin and to escape the damnation of hell. Now He invites all; now He throws the doors wide open and says, "Come unto me." "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

It is not a philosophy, or a code of morals, or a theology that will save our souls, but a Person—the Lord Jesus Christ. The soul of man in weariness and unrest craves peace and repose. This is more than the outward calm. Many have that who are victims of a raging storm underneath. "There is no peace, saith my God, to the wicked" (Isa. 57:21).

ALL YE THAT LABOR AND ARE HEAVY LADEN." Many are heavy laden in this life; some with the cares of life, some with sickness and pain, some with the consciousness of sin. Many people are conscious of sin as a burden. They are not only convinced of the horrible evil of sin, but they are troubled because of it. There are three kinds of trouble.

First, there is heart trouble, the consciousness of sin, but refusal to let Jesus take care of it.

Second, there is head trouble, the knowledge of sin and the attempt to reach heaven through personal ideas instead of accepting God's plan of salvation through Jesus Christ.

Last of all, there is soul trouble. Those in this state are actually sick and tired of sin, weary of the service of the world and the flesh. They see and are convinced of their awful state and the awfulness of remaining in it. Such people are not far from the kingdom of God. They know they are lost, and a person cannot be saved until he realizes he must be saved from something. When a person is convinced that he is a lost sinner, bound for a devil's hell, then he will flee to the ark of safety.

A flippant Indian youth once interrupted an evangelist, saying, "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher replied, "Tell me, would a corpse feel a four hundred pound weight if it were laid on him?"

"No, because it is dead," replied the youth.

The preacher then said, "That spirit, too, is dead which feels no load of sin."

You must realize you are a sinner, beaten and broken, with no good thing in you, before Christ can help you. Christ cannot help you as long as you are righteous in your own eyes. To such people Jesus said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). Jesus came to save sinners, and sinners are the only kind of people who are ever saved.

But, you say, I thought anyone could be saved. That is right, for "all have sinned, and come short of the glory of God" (Rom. 3:23). Before you can be saved, however, you must recognize yourself as a sinner in need of God's grace to save you from your sin and take you to heaven. When you do this, and pray the sinner's prayer from your heart, "Lord, be merciful to me a sinner," then, and only then, will you be saved and obtain rest.

THE REST THAT HE PROMISES is a release from the hard drudgery of sin, but not from the service of God, or from earning our daily bread. Of course, our bodies will be tired after a hard day's labor. But He will give them rest; there will be no more sleepless nights, tossing and turning because of a guilty conscience; no more worrying where you will spend eternity; no more longing for something to satisfy your inner self.

"Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14). "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). These promises are for those who come to Christ and accept Him as their Saviour, for all who accept the gracious invitation, "Come unto me."

Some of you have a great burden of neglected duties, of actual transgressions, mean thoughts, foul words, and lustful passions. You are ashamed that anyone should see; ashamed to let your dearest friend know about them. Nevertheless, these things are a burden, and God's Word says, "Be sure your sin will find you out" (Num. 32:23).

Universal sinfulness is no mere black

dogma of theology; it is not an uncharitable indictment against the human race. It is simply putting into words the thing that is in your heart and life! Whether we like to admit it or not, we are sinful creatures and have all broken God's holy law. Whether we like it or not, the penalty for our crime is death. "The soul that sinneth, it shall die" (Ezek. 18:20). "The wages of sin is death" (Rom. 6:23).

The Lord Jesus gives an invitation which embraces the entire human race. Here is a blank in which everyone has the right and the invitation to insert his name.

"Come to Me and be relieved of your burden; come to Me, all ye sinners, I came to save you. Now come to Me and receive the pardon which I have obtained for you with My blood. Come now and be saved; come and have your name put down in the Lamb's book of life, the glorious roll of heaven's inhabitants!"

This is the message I bring to you in the name of Christ, our blessed Redeemer! Some of you, like Pilate, have been trying to wash your hands, when in reality your hearts needed cleansing. There is not an unsaved soul who has not longed and sighed for rest. You have sought in various ways to find relief, but to no avail. Now Christ invites you to come to Him and receive that for which you have been searching. He will forever deliver you from the exhausting and vain effort of trying to find rest in this world.

TAKE MY YOKE UPON YOU."

First we come to Christ for salvation; then we submit to Him. The coming is the initial act by which a man accepts Christ as his Saviour. Taking the yoke is the outward manifestation of the inward change of heart.

My friend, have you been saying in your heart, "I would like to be a Christian, but it is hard to please God"? Jesus says, "My yoke is easy, and my burden is light." Let me say it kindly but sincerely, I would rather believe Him than you. I would rather believe Him because He always pleased God, and you have not always done so.

He has a yoke for our necks as well as a crown for our heads. To call those who are weary and heavy laden to come and take a yoke looks like adding affliction to affliction; but the meaning is changed by the little word "my." "You have a yoke ill-fitting and burdensome. Shake that off and take Mine, for My yoke is easy, My burden is light."

To take Christ's yoke upon us is to place ourselves as His servants and subjects, and then to conduct ourselves accordingly, obeying His every command, giving cheerful submission to all His orders. It means to yield ourselves completely into the hands of Christ. It is a yoke He has appointed, a yoke in which He Himself has drawn. We are yoked to work, therefore we must be diligent. We are yoked to submit, therefore we must be patient and humble. We are yoked together with fellow Christians, therefore we must keep up

the communion of the saints.

LEARN OF ME. We learn by doing. Christ has built a great school and invited us to be pupils.

You must put all three words together before you can get Christ's will for His children completely expressed. There are some who think of Christianity only as a means of escaping the penalty of sin. You are ready, or think you are ready, to listen when He says, "Come unto Me that you may be pardoned," but you are not so ready when He adds, "Take My yoke upon you and obey Me, serve Me, and above all, learn of Me." When you stop learning of Christ you stop growing; you learn of Christ by serving Him. The more you serve, the more you will learn.

When a pool stops giving off water it becomes stagnant. Why is the Dead Sea dead? Simply because it is forever taking in and never giving out. There is nothing more dead in this world than a Christian who is always taking in the wonderful teachings of God's Word and never giving out any of them. Learn of Him, for He is meek and lowly in heart. This will take the ego out of you. The closer you follow Him, the more you will realize that it is not I that live "but Christ liveth in me."

"Come"—that is first. "Take my yoke"—that is second. "Learn of me"—that is third. Come, submit, and learn is the simplest, the easiest law of life. That is the only way to find rest. We are told in a few words what the Lord Jesus requires of us, and it agrees with what God said of Him, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

Will you come to Him? He invites you. "Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come, I come."

"Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come."

A Day

By Fred Scott Shepard

A day! How short!
When skies are bright,
And pleasures lure the while;
The moments flee
On wings of light,
As joys its hours beguile.

A day! How long!
When clouds hang low,
And sorrow fills the heart;
The dreary hours
So slowly go,
One scarce can play his part.

A day! How great!
Yet bravely face
The mysteries it may hold;
Throughout its course,
God's wondrous grace
Will all its hours unfold.

Golden Nuggets for Bible Students

By KENNETH S. WUEST

THE NATURAL AND THE SPIRITUAL BODY

It is sown a natural body; it is raised a spiritual body (I Cor. 15:44). The word "natural" is the translation of *ψυχικός* (*psuchikos*), which refers to the soul of man. The word "spiritual" is the translation of *πνευματικός* (*pneumatikos*), which refers to the spirit of man.

A human being has a body, soul, and spirit. With the body he has world-consciousness. With his soul he has self-consciousness, fellowship with others, and engages in the life and activity of the surrounding world. With his spirit he has God-consciousness. He is enabled to know that there is a God, is constituted a religious being, and when that spirit is given life by the Holy Spirit, he is enabled to worship God.

Paul says, "It is sown a *soulicle* body." That is, the human body with which we are born is a *soulicle* body in that it is fitted for a human existence on earth, where most of the individual's experience is concerned with the secular things around him, his work, his friends, his recreation. The soul life predominates. But the human spirit functions at the same time, and while it does not take such a prominent place as the soul, so far as the time and activity of the person is concerned, yet it is so important that it conditions the character of that person's soul life. If the spirit is devoid of the life of God, that person's soul life will be sinful. If the spirit is alive with the life-giving power of the Holy Spirit, that person's soul activity will be Godward and righteous.

The resurrection body of the believer will be a *pneumatikos* body. That is, it will be a body in which the spirit will predominate in the sense that the individual will be concerned in the future life with the things of God. This body will be the same body as to identity which the believer has on earth, but changed as to composition and life principle. It will be a body of flesh and bones (Luke 24:39; Phil. 3:20, 21), but a body without blood, and therefore will have a new life principle. This is the spiritual body spoken of by Paul.

Our bodies today, while they should be offered as a living sacrifice to God and should be used in intense activity in the service of God, are still *soulicle* bodies, and therefore need rest, care, and recreational diversion, so as to keep the Christian worker well-balanced. Our Christian service will be more efficient if we remember this. The *soulicle* body and mind can stand just so much intense concentration in spiritual things, and then they need rest and change. This consideration if heeded, would shorten many a preacher's long sermon which overleaps itself by bringing the hearers to the point of fatigue and lack of interest.



7,118 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

V-MAIL TO THE EDITORS

MANY pastors are doing a marvelous job preparing young lives for active service, and I can assure you that effort is not in vain, but is evidenced in the lives of many in the camps and overseas stations.

It is true that men are finding God in foxholes and on liferafts, for it is natural when men's hearts are filled with fear to look for help from God. Psalm 107 clearly depicts the dangers of men in varied experiences, and how "they cried unto the Lord in their trouble, and he saved them out of their distresses." But the real work done in the home, the church, the Sunday school, and the young people's group makes Christ real before the dangers of foxhole and liferaft are encountered; He is not just found there, but His blessed presence and unfailing love are but the continued experience. Romans 8:28 becomes a living reality to those who love Him and are the called according to His purpose.

More than ever I'm a confirmed believer in child evangelism and work with young people. *Let's not wait until they*

get away and into danger before we reach them with the claims of Christ. Let's remember that for the few who find Him in foxholes and on liferafts, there are thousands who die without hope and without God. Just as in peace times, there are eleventh hour and deathbed conversions, but the majority die as they have lived. The same is true in time of war.

I think Satan has blinded the eyes of many Christians to this fact, and we take entirely too much for granted. Work as never before for those in the homeland, and pray as you have never prayed for those in foreign service.

Then, too, a fine piece of work is being done by many pastors in keeping in touch with their men. *Do it by all means.* Even a mimeographed letter from a pastor means much to these lads. [I often notice it is the letter with their name mentioned in it they bring to me to read.]

I came across a good idea while visiting in the hospital the other day. Some wideawake church had sent a little folder of snapshots with these captions, "Your Dad and Mother," "Your Church," "Your Pastor and Wife," "Your Sunday School Teacher," and a few others. Well, you can just believe that such a gift was appreciated and shown around. When I saw it, I couldn't help but say, "Praise God for that pastor and church." It may cost a little money, effort, etc., but I daresay that lad will not lose interest in the church.—Chaplain Donald J. MacKay.

Since I was once a student at the Moody Bible Institute, I thought it would not be out of line for me to write a word of appreciation for the January issue of the MOODY MONTHLY.

I am serving with the Army Nurse Corps in Iceland, and the editorial on "Spiritual Aloneness" just touched the spot. I have met several other Christians here, but we are scattered and opportunities for fellowship are scarce. However, the Lord is very precious and near.

The issue also contained a picture of my pastor, Dr. William Ward Ayer, and my church. It seemed like a breath from home!

You will probably be interested to know that the MOODY MONTHLYS sent here are distributed to the wards by the chaplain, and wherever I go I see that familiar cover on the book tables.—Helen Christie.

"MISSING IN ACTION"

By Rev. William G. Coltman

"Missing in action," the headline runs in daily press, between the suns. Folks scan the news and ponder the phrase; The thoughtless go their accustomed ways.

"Missing in action"—this piercing word Around the whole wide world is heard, Bringing its portion of pain and grief; Hearts cry to heaven for relief.

"Missing in action," but not to God Are those whose feet heav'n's path have trod; They cannot escape His promised care; His love surrounds them everywhere.

"Missing in action"—it would be worse To live at home beneath sin's curse, A helpless captive of vice and crime, Uselessly wasting life and time.

"Missing in action"—challenging line! Braving the fight in spirit fine, Willing to face the enemy's steel To save us from the tyrant's heel.

"Missing in action"—epitaph fine! May it be yours; may it be mine. Battling for truth till the close of day— This is the Christian victor's way.

Written after word was received that the author's youngest son, a pilot, was missing in action over France. He has since been reported as a prisoner in Germany.

BIBLE READING CALENDAR

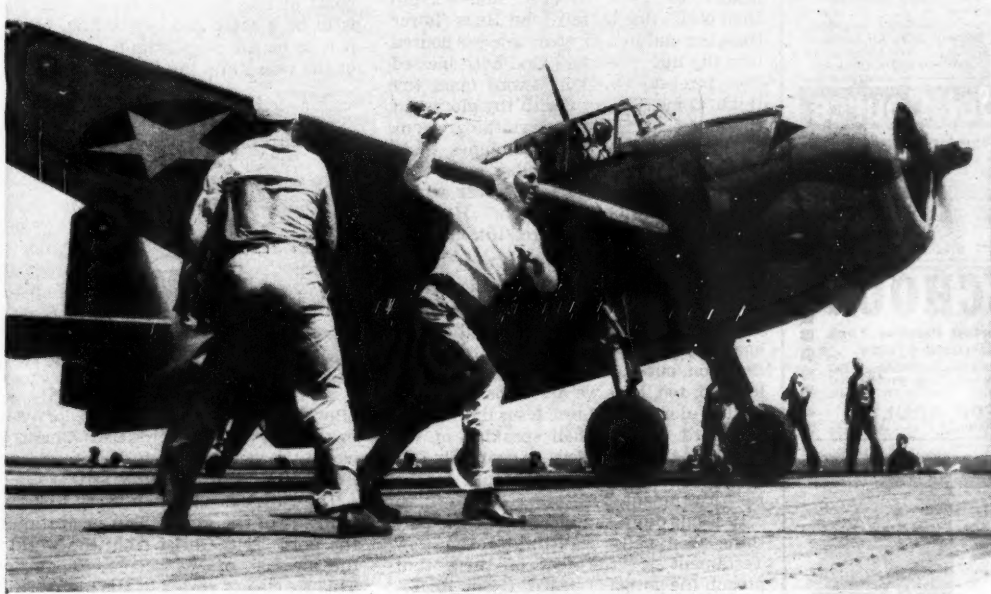
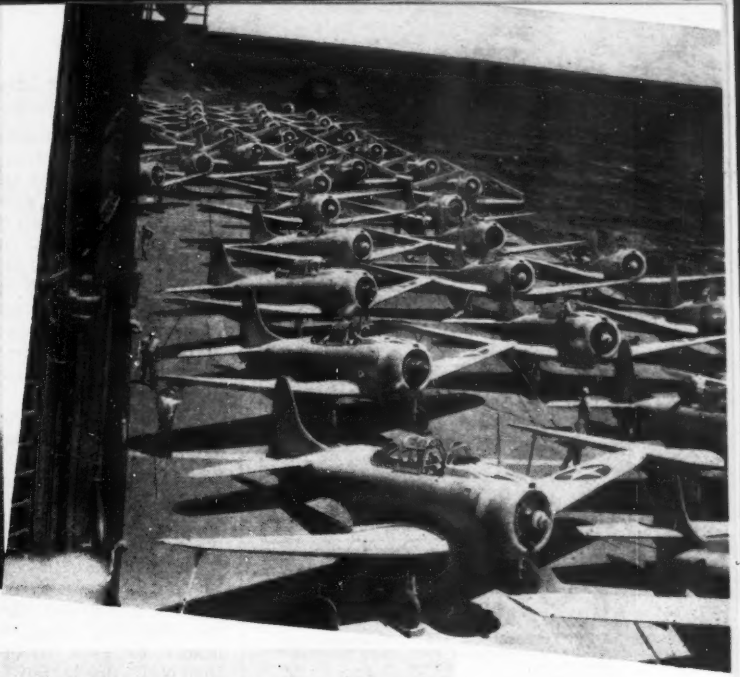
By following the chart, appearing each month in this column, you will read through the Bible in a year. A pocket copy of this outline for the year will be sent free to any servicemen requesting it. Just address this magazine.

AUGUST MORNING		EVENING	
1	Psalms 65-67	Romans 2	1
2	" 68, 69	" 3	2
3	" 70-72	" 4	3
4	" 73, 74	" 5	4
5	" 75-77	" 6	5
6	" 78	" 7	6
7	" 79-81	" 8:1-18	7
8	" 82-84	" 8:19-39	8
9	" 85-87	" 9	9
10	" 88, 89	" 10	10
11	" 90-92	" 11:1-21	11
12	" 93-95	" 11:22-36	12
13	" 96-98	" 12	13
14	" 99-102	" 13	14
15	" 103, 104	" 14	15
16	" 105, 106	" 15:1-20	16
17	" 107, 108	" 15:21-33	17
18	" 109-111	" 16	18
19	" 112-115	I Corinthians 1	19
20	" 116-118	" 2	20
21	" 119:1-48	" 3	21
22	" 119:49-104	" 4	22
23	" 119:105-176	" 5	23
24	" 120-123	" 6	24
25	" 124-127	" 7:1-24	25
26	" 128-131	" 7:25-40	26
27	" 132-135	" 8	27
28	" 136-138	" 9	28
29	" 139-141	" 10:1-13	29
30	" 142-144	" 10:14-33	30
31	" 145-147	" 11:1-15	31

It was my pleasure to have Rev. Michael Guido on our field, representing the Moody Bible Institute in the distribution of New Testaments. The results of his visit were very encouraging. Mr. Guido went here and there in mess halls and formations, and in that delightful and winsome way of his sold the men on wanting one of those attractive Testaments. Finer still was the concise message setting forth the power of God's Word to comfort in sorrow, give hope in despair, and point the way of forgiveness from sin to salvation.

We want to thank you for sending Mr. Guido to us. His radiant faith is contagious. He left us that day with a desire in our hearts to be better Christians and to make our lives count more for Christ. I have been so enthusiastic about his visit that I have written to several of my chaplain friends.—Chaplain Luther L. Price, Fort Myers, Fla.

Moody Monthly



NAVAL AIR FORCE

"Old Glory" proudly floats over the deck of a U. S. aircraft carrier. A watchful destroyer follows the carrier's curving wake.

View along flight deck of an aircraft carrier, showing fighters and bombers warming up before take-off.

An Avenger torpedo plane starts its take-off run down the deck of an escort carrier.

Shooting off the edge of the flight deck, an Avenger torpedo bomber heads out on a mission.

—Official U.S. Navy photos from Galloway.



SCHOOLS

(Continued from second cover)

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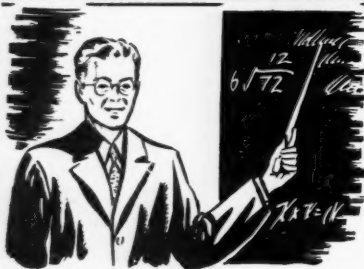
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Consider the Lilies

(Continued from page 658)

withstanding the children of Korah died not" (Num. 26:11). These children were saved by the grace of God from a wrath that would have swallowed them up with their parents. These children of Korah became the leaders of the Temple music, to sing the praises of God.

What a picture they are of us! We, too, then can claim a part in what is mentioned as being addressed to the children of Korah. We are the spiritual seed of Abraham and can claim the spiritual blessings.

We have seen from the passages quoted from the Song of Solomon what the lilies are made to represent. The Lord Jesus is the lily of the valley, and His redeemed are His lilies, clothed in His glory. Psalm 45 is "a song of loves" for His redeemed ones. It tells not only of His beauty, but of the glories of His beloved bride. Here we read of the "queen" and "the king's daughters," who are "all glorious within." "So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him." She is "fair," but He is "fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." Here we have the gracious Mighty One! No other combines these two attributes. We remember how "they wondered at the gracious words which proceeded out of his mouth." Here we learn that grace was poured into his lips.

WE HAVE BEEN CONSIDERING the lilies of the field as we find them in Scripture. We have been brought back again to the *glory of a King*, not only Solomon, but the King of kings. We have learned, too, that we are to be partakers of that glory. Our Lord Jesus did not use the word beauty when speaking of the lilies, but the word glory. Apparently this word takes the place of beauty in the New Testament.

It seems quite significant that the only thing God calls beautiful in the New Testament is "the feet of them that preach the gospel of peace" (Rom. 10:15). The Greek word *horais* (beautiful) is only found when referring to the gate of the Temple which was called "Beautiful," and of whited sepulchres which are said to appear beautiful outwardly. If we would be beautiful in God's eyes now, we must carry the gospel of peace to lost men. Then the *glory* shall be ours later.

Beloved, let us "rejoice in hope of the glory of God" (Rom. 5:2), "the glory which shall be revealed in us" (Rom. 8:18). For God is going to "make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us, whom he hath called, not of the Jews only, but also of the Gentiles" (Rom. 9:23, 24). He wants us to know that it is for us Gentiles, but don't forget that we come in on the word "also," for the Jews are there too. This is to be a greater glory than that which shone on the face of Moses when he came down from the mount. Even that glory was too great for the children of Israel to look upon.

O beloved, listen to these wonderful words: "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:14). This is that glory which is to be the light of the new Jerusalem. Did you ever notice that Paul called Titus and those humble brethren with him "the glory of Christ" (II Cor. 8:23)?

Oh, that we might teach these things more boldly to the brethren of today, that they might fully believe and rejoice in them! It would make a great difference in the lives of Christians. Instead of telling them they must live more holy lives in order that they may be worthy of glorious things, God's way is to first cause us to rejoice in the fact that we are the glory of Christ, and then to exhort us to live as becometh our calling. Then Christian, "rejoice in hope of the glory of God" (Rom. 5:2). "What manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:11).

Let us consider the lilies of the field, their glory, and let us consider the glory of Solomon. But let us remember the point of this beautiful lesson, our glory is to be greater and everlasting, because it is to be His glory, who is both the Lily of the valley and the King of kings.



Separation from the World

(Continued from page 665)

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

The Cross should snap every link that binds us to the world. The separation of the Lord Jesus Christ from the world is the message of His people's separation. This He clearly stated in His high-priestly prayer, saying to the Father, "They are not of the world, even as I am not of the world" (John 17:16). He moved entirely outside its sphere of amusements, ambitions, fashions, habits, tastes, and purposes.

The real vital relationship into which we are brought with the Lord should be evidenced in practical living and conduct, for our obligations and responsibilities arise out of this relationship. God is holy, and He wishes His people to walk in keeping with His character. "Be ye holy; for I am holy" (I Pet. 1:16) is God's standard for us. We do not become holy to become His children, but because we are His children. "Christ is the path to holiness, not holiness the path to Christ." The fundamental conception of holiness in the Old and New Testaments is always separateness, this being the basic thought of sanctification and holiness.

In every age God is saying to His people, "Ye shall be holy unto me: for I the Lord am holy, and have severed you from

other people, that ye should be mine" (Lev. 20:26).

IT IS A SERIOUS THING to give countenance to that which vitally affects the character of the gospel. "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9). If he is accursed who preaches any other gospel, the man who upholds any other gospel by his presence and co-operation is, in part at least, in the same condemnation.

We read: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds" (II John 9-11).

The doctrine of Christ, embracing His deity, incarnation, atoning death on the cross, resurrection, ascension to the right hand of God, and His personal coming for His people, is absolutely essential, and the man who does not hold this doctrine is not to be received into our homes. All friendly intercourse with him is forbidden, because the claims of Christ are infinitely above the demands of courtesy, and we can escape the guilt of his evil deeds by complete separation. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Cor. 6:15).

Family and early associations may hold back many who are dissatisfied with modernistic preaching, but the honor of Christ is involved, and this should determine the question of church relationship. Thank God for all the fundamental churches in America where Christ is honored and where the truth is preached.

In Sardis a few were commended because they had not defiled their garments. May we seek from God that enablement to live "unspotted from the world."



The Purpose of the Law

(Continued from page 664)

called out, "Hey, old bust 'em up, what's happened to you?" The answer came back, "It's the same old boat, but there's a new skipper aboard."

Hence, the law, our slave-tutor, has shown us our sinfulness and Christ Jesus has washed away our sin since we accepted Him as our Saviour and Lord. Therefore, let us rejoice to allow the Holy Spirit to live His life in us.

*"I will not work, my soul to save;
For that my Lord has done;
But I will work like any slave
For love of God's dear Son."*



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★ William H. Hockman



RURAL INDIA

The most of India's 360,000,000 people live in villages, the dwellings sheltered by friendly trees—mostly palms in the South. The only touch of modernity in this scene is the electric light pole. All else is as it was "in the beginning." Are they evangelized? The vast majority have not even an inkling of the Truth. Yet the doors to the villages are wide open.—Gendreau photo.

BOAT EVANGELISM IN COLOMBIA

THE *El Heraldo* starts off on its evangelistic trip up or down the Magdalena River. It carries large supplies of tracts, Gospels and Bibles. The missionary uses illustrated Sunday school sheets, a piano harmonium, a trumpet or whatever musical instrument may be at hand. The boat has a siren heard from shore to shore, and a powerful headlight. The *Heraldo* has a loud speaker system for which there will be more liberty when the war is over. Once the siren is heard, the villagers turn out to greet the visitors, and where these are known the welcome is a very warm one.

The day is spent in visiting from house to house, visits that turn into anything between Sunday school lessons and preaching services. When night comes

the town is ready, a large crowd of boys is on hand to form an escort when the missionary comes ashore. Someone claims the honor of carrying the acetylene lantern. The missionary strikes up a tune on his instrument, and by the time the public square is reached, hundreds have gathered to hear what he has to say.

To describe such a scene is difficult because it is so thrilling. Darkness deepens until the tropical sky is ablaze with stars. The silence can be felt. As far as the light reaches, one sees faces that show an intense interest in what is being said. Beyond them in the darkness are row upon row of other faces just as eagerly drinking in the message. As you look on and pray, you feel that these people have never before heard such a story. They are held by it. Men whose faces are a

"map of broken commandments" hear for the first time of a living Saviour, who can break every chain.

The towns and villages with populations varying from a few hundred to several thousand—many over ten thousand—are visited as often as time and physical strength will permit. But what are two boats to so many? Some towns are not visited again for months. In one case four years elapsed between the first and second visits.

The work being done by the two gospel launches is pioneer work indeed. There are an estimated 200,000 people on the banks of the Magdalena River and its tributaries to whom the only messengers of the Cross are the men on our boats.—*The Latin American Evangelist*.

IN THE AMAZON FORESTS

Writes E. W. Halverson, of the South America Indian Mission:

"There has been plenty of excitement in this remote corner. Did we ever tell you that the President of Brazil was planning to visit our Indians? How the Indians slaved at making a large stretch of heavily overgrown field into a fairly smooth piece of landing ground. Only one plane has up to date passed here and that was over twelve years ago.

"Several of our Indians were sent to bring in the Xingu forest Indians living so penetrated that it was hard for the President to reach them. Rich presents were offered in pay for the long overland and canoe trips. They came in, some eighty of them. Heavy rains are here, so the journey was exceedingly difficult. Many arrived very footsore; others had badly diseased eyes, while still others were battling with malaria. But in spite of it all they were a happy, laughing group. To them everyone and everything was 'pretty' or 'not pretty.'

"Among the group were Indians who knew us from days gone by. They felt much at home with the Youngs and us. We were very happy for this renewed contact. They had not forgotten the gospel choruses taught a few years ago. Of course they wanted beads, shirts, tins, fish hooks, matches, etc. We had plenty of weeds to cut, firewood to haul in and garden to hoe, so they cheerfully went to work and were fairly well satisfied when 'pay day' came.

"But the President did not come. Heavy rains made the landing field unsafe. Everything was in readiness, so there were many disappointed hearts. To the wild Indians it mattered little whether they saw the 'Big Captain' or not, for they did not return to the forest empty handed. The government gave them clothes, knives, hatchets and beads. They even wanted guns.

"The wild Indians promised to return

Moody Monthly

after the rains are over to help Mr. and Mrs. Young build the mission station at the Batovy, six miles farther inland from here. It has been years since we first contacted these Xinguano Indians and gospel work among them has been hindered in untold ways. During the coming dry season the government plans on opening a post among them. So the future for our gospel work looks hopeful. It will take much time, strength and prayers before the Xinguanos will have the same gospel privileges we enjoy."

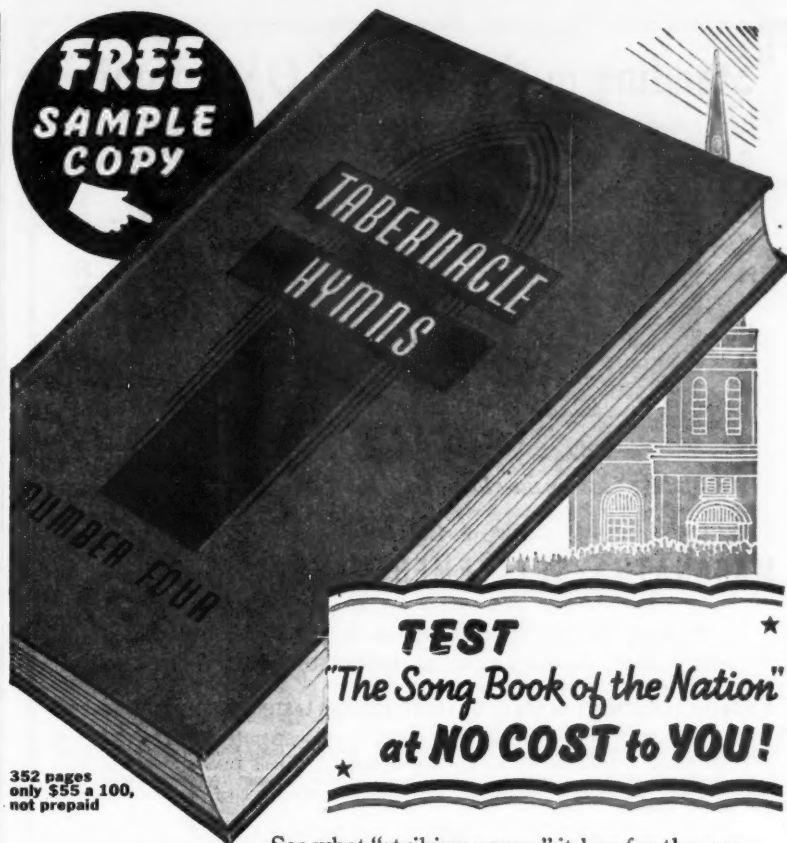
WITNESSING IN INDIA

Early in January, Mrs. Lubbers and two Indian co-workers from other stations joined Miss Stanton and me for work in the big bathing *mela* at Sangam. We were granted a site for a book stall, where one stayed to sell while the rest of us went in and out among the crowds. Altogether, more than a thousand Gospels and Scripture portions were sold. We remained on the next days after the *mela* was over when we had quite good times preaching and many opportunities to witness.

On the return trip we camped for two days near the village where that couple lives, out of the wife of whom a demon was cast in the name of Jesus. We had a happy time of fellowship and were much encouraged about them. They asked us to pray that a lump might be removed from the neck of a month-old grandson, and also that they might be able to replace their mud house with a brick one. He came in a few days later all excited because the lump, which seemed to be either an enlarged gland or a growth, had disappeared, and he had received a letter from his son, who is in the army, telling them to go ahead with the house and he would send the money needed. We rejoiced with him, for God had done the "exceeding abundantly." He said that others in the village were beginning to believe, too, because of the way Jesus hears and answers prayer. Keep on praying for them.

A few days later, I joined Mrs. Lubbers on a trip to Jarwa, just this side of the Nepal border, a land closed to the gospel. We went into Nepal, but were not able to preach or sell books, though the official on the spot was very nice and listened attentively as we explained to him our mission of proclaiming the good news of salvation through the Lord Jesus Christ. After a look around the village, which nestles at the foot of one of the hills which rise so abruptly as one approaches the Nepal border, we returned to Jarwa. A few came across the border into India to buy books.

We had many opportunities in Jarwa, where no one seemed to know anything about the gospel. I was struck there with the response of the unbiased mind to the gospel message. There was that witness in their own hearts that this is "truth." At one of the stations on the way home we sold some Nepali Gospels and Indi Scripture portions to a Nepali recruit for the army. The last view we had as our train pulled out was this boy sitting there reading the Nepali Gospel with his mates crowding around him to hear what it was all about. May God speak through His



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WIBC Indianapolis, Ind. 1070 3:00 P.M.
KWKH Shreveport, La. 1130 4:00 P.M.
KUTA Salt Lake City, Utah 570 5:00 P.M.

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HOA Panama City, Panama 2340 8:30 P.M.
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own Word!—Eunice Thompson, of the Ceylon and India General Mission.

ECHOES FROM A MISSION HOSPITAL IN COSTA RICA

My heart was certainly warmed the other day when I heard an elderly colored man, while under the influence of a spinal anaesthetic, sing throughout the operation, "My faith looks up to Thee"! This would be a most unorthodox procedure in certain hospitals, but the anaesthetist joined him in a duet! Oh, that even this might have been used to effect a change in the heart of the attending surgeon, who feels that his ability is superior to that of the Great Physician. Join us in prayer for this one, and all the doctors who attend here, for in the daily walk of their chosen profession their lives could be a powerful testimony for Him.

Our latest hired man is an unusual person. Being a Hebrew refugee, he is a cultured person. His talent led to his painting some child evangelism figures for me on condition that he carefully read his Bible to obtain the correct settings. He did! In his daily rounds of cleaning the other day, he found an American patient trying to read the Spanish edition of the New Testament. Away he scamped to obtain an English version so the man could enjoy his reading! Think of it! A son of Israel bringing in his own two hands the Word of life to a Gentile stranger! Do pray for the opening of blind eyes to see their Messiah, and praise Him for the confidence that His Word will not return unto Him void.—Vola Tayloe, of the Latin American Mission.

A BREATH FROM ON HIGH

Writes N. G. Pearson, Mid-Missions, French Equatorial Africa:

"We are sure it will gladden your hearts to know that God sent us a glorious revival here at the beginning of October [this letter was six months en route]. That revival is still going on to the glory and praise of our God. Hundreds and hundreds of people have been converted, among them a large number of native chiefs.

"It all came about in this way: We missionaries had been yearning for more power in our own lives to live the victorious Christian life that we knew God intended for His people to have. On a certain Saturday afternoon as we gathered for prayer, instead of a sermon, we had the reading of Dr. R. A. Torrey's well-known booklet on *The Baptism of the Holy Ghost*. Right there and then a real revival started in our own lives. It spread to the students in our Bible school, and then later on to our thirty evangelists scattered over the field. The results have been wonderful. Our prayerful desire is that it may go on and on, until the very borders of our colony shall have heard the voice of God and vast numbers repent of their sins.

"We would appreciate the prayers of friends in the homeland for our work here, that it may bring much glory to our blessed Lord."

The Paper Trade in Ancient Palestine

(Continued from page 659)

the Hebrew script have been found, but they are not plentiful. We believe that the presence of the papyrus fields of Huleh fully prove Dr. Clay's argument. It is true that very ancient papyri have been recovered in good condition in Egypt, but in Upper Egypt the air is very dry and this material is easily preserved. The atmosphere is so damp in Palestine, however, that it perishes.

The recovery of potsherds in the ruins of the ancient fortified town of Lachish, which figured in all of Israel's history from the time of Joshua, brought ninety lines of contemporary history from Jeremiah's day. The writing was done with carbon ink and a reed pen. This material—pieces of broken pottery—was in vogue whenever the price of papyrus was too high. Bills were often written on it, or memos. And as Professor Torczyner, whose work in connection with these Lachish letters is well known, said, Hebrew was a writing intended primarily for writing on papyrus, hide, or potsherds, and not for engraving on stone.

Professor R. A. S. McAlister, the noted authority on Palestine, made a similar comment from his study of the Ahirom sarcophagus, which contained an engraving on stone in a character very close to that of the Lachish letters, both scripts being classified as Phoenician Hebrew. His words were, "Some of the letters are of a form that has been developed by penmanship."

THE SEMITIC PEOPLE FAVORED THE USE OF THE PEN, and this was borne out by the markings of Aramaic scribes on Assyrian tablets. From the monuments we know the Assyrian kings employed Aramaic scribes, for they appear with their distinct Semitic features, and a roll of papyrus under their arm. Beside them stood the Assyrian scribe with his clay tablet and stylus. There are many cuneiform tablets with markings of an Aramaic scribe in ink, docketing it for reference.

While on the subject, it might be well to say a word about punctuation in ancient times. The writer heard a noted preacher say that the ancient Hebrew writing ran together in such a fashion that there was neither word separation nor punctuation, and that thus we could not be sure of having the exact meaning of the original text. But if this gentleman had spent a little time studying the monuments which have been unearthed since 1923, giving us what is known as the Phoenician Hebrew script to within one hundred and fifty years of Moses' time, he would have seen that the ancients were so careful about word separation that they used a vertical line between each word. This was later reduced to a dot, and a sentence was ended with a vertical line. In the words of Rene Dussand, the great French authority, "The vertical line in word separation is an indisputable proof of great antiquity." So we are the heirs of no confusion in the matter of our spiritual heritage.

August, 1944



A hospital auditorium meeting at Camp Shelby. A little pleasantry often opens the way for the Gospel message. Inset: Note sober, earnest faces in this after-meeting, addressed by the Chaplain and P.T.L. worker.



"Able To Keep!"

THE Gospel meeting was over. Here and there little groups of soldiers were discussing earnestly with P.T.L. personal workers the great question of their relationship to Christ. One of the lads, when asked to take Jesus as his personal Saviour, replied he had often been urged to do so, but was afraid he could not hold out.

Under the Spirit's guidance, the worker read verse after verse in the little Testament. "Wherefore He is able also to save them to the uttermost —" (Hebrews 7:12). "He is able to keep that which I have committed —" (2 Tim. 1:12). "Now unto Him that is able to keep you from falling —" (Jude 24). Showing how able the Saviour is to save and to keep.

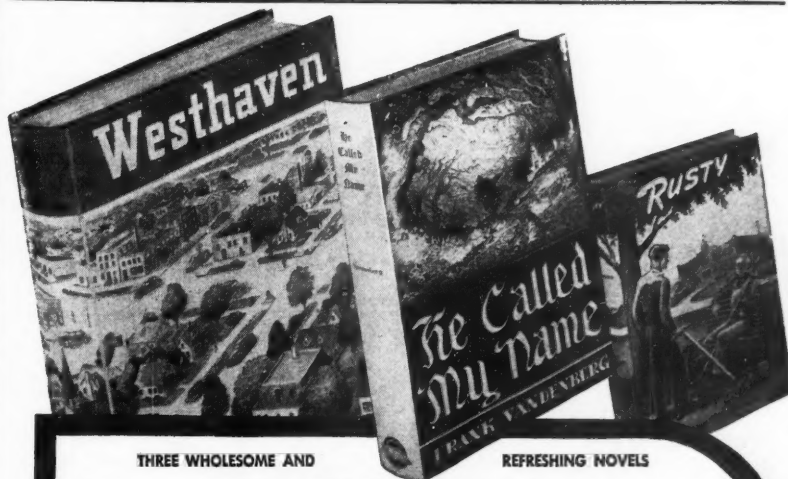
"Who only can save you?" — "Jesus." "And who only can keep you?" — "Jesus." "Then will you trust him to save and to keep you?" — "I will!" Together the two men knelt, the younger one trembling with the conflicting emotions surging within his soul. Then, rising, the lad registered his newly made decision, signing joyfully on his P.T.L. Card — "I accept Christ."

The next day, visiting him in his barracks, the team secured permission to hold a brief Gospel service for the entire company.

At the close of a similar meeting in a California Camp, a chaplain remarked: "I wish we had more programs like this. Plenty of the other kind; but this is what we need." The P.T.L. New York headquarters were opened in 1916 at the present address. We urge your prayerful partnership in this ministry of salvation. Made possible by the cooperation of God's people. Write for free illustrated quarterly to Dept. M844

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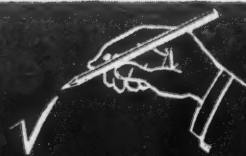
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TAKE TIME TO THINK

SOME months ago one of the popular magazines had a pessimistic editorial describing what it called our "de-Christianized civilization." One paragraph of this editorial reads in part as follows: "We lead the world in mass production, but we fail in man production. We produce, but we do not create. Other generations left art galleries, we leave signboards . . . We print books by the millions, but who is writing anything worthy of such distribution? We send words around the world in split seconds, but who is saying anything worth sending around the world?"

The true condition, we believe, is not as bad as these striking sentences would indicate. Nevertheless, there is sufficient truth in the indictment to give us pause. Professor Emile Caillet in his recent book, *The Life of the Mind*, offers as one explanation of this the fact that amid the multiplicity of the things that sci-

ence has given us, we do not have time for thinking upon "the really great matters in life." In those days when men were not so encumbered with newspapers, and books without number, and radios in every home, they did more thinking. And as the Bible was their chief literature, they learned to think, as Paul urged upon the Philippians, on whatsoever things are true, honest, just, pure, lovely, and of good report. They learned, too, to think about "the really great matters in life"—God, sin, grace, human accountability, eternity, salvation by faith—these and other high things of religion and philosophy. Such thinking helped to make men better, stronger, and wiser.

One of the great needs of modern life, therefore, is to take time for the study of God's Word and for meditation.—*Christian Observer*.

SUNDAY COMPANY A SPIRITUAL BLIGHT

Someone has said, "Take care of the little things, and the big things take care of themselves." Indeed, it is the little things which bring about terrible calamities. Only a "little" hole can sink the ship, a "little" slip of the knife will blind

an eye, a "little" distraction from the wheel can wreck a car and snuff out the life of an entire family.

And even so "little" a thing as worldly friends can take us away from close fellowship with our Lord, and the satisfaction of a victorious Christian life. Think in particular about this business of forsaking the worship of God because "friends have come in for Sunday dinner." The minister hears this so much as an excuse for not being faithful to the Lord, as though we could put friendship ahead of loyalty to God. When it comes to forsaking church to prepare dinner for friends and even relatives, we should be willing to give them second place and be loyal to God and His church. If friends will not go along on a kindly invitation, let us excuse ourselves and tell them to make themselves at home, for we have a sacred obligation to meet God in the worship service. There can be no doubt about this for it is the plain teaching of Scripture. And we know that it will be a real testimony to our visitors.—*Bulletin*.

HUMANITY'S GUIDPOST

Where shall we look for the answer to the problems that weigh upon us today?

One thing is clear: Our problems and our difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit. Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationships. Our most earnest endeavors often flounder and founder because we fail to find reliable guideposts in the basic sphere of relations of man to man.

Yet such guideposts exist—plainly to be seen by those who wish to see them, easy to follow by those who realize their surpassing worth. They are embodied in a book—the Book of the Ages, the Holy Bible.—Cordell Hull, in *Christian Advocate*.

WHITE SLAVERY

Mr. and Mrs. Average Citizen think—if they think about it at all—that white slavery is old stuff, something that used to be long ago, but isn't "doing" nowadays. They do not dream that there is more of it going on right now than ever before. Hence this warning message.

Since repeal of the Eighteenth Amendment the writer has had 186 authentic cases of capture and disappearance, capture and rescue, or attempted capture of

IT GETS TOO HOT FOR SOME CHRISTIAN SOLDIERS (?)



★ The weather doesn't stop the soldiers of our country

girls and young women by white-slave operators personally reported to him in half the counties of New York State; while during the entire prohibition period he had less than half a dozen cases reported in half a dozen states north and south.

Score again for prohibition. It cut down criminal activity along all lines; for the underworld did not have the legal booze-joint to hide behind, as now.

First of all, let us understand that white slavery is "big business."

When the federal men broke up "Lucky" Luciano's vice gang in New York City, and sent its thirteen members to prison, it was reported that Luciano alone had been drawing income of *twelve million dollars a year* from the thousands of girls his gang had forced into a life of shame. The business is thoroughly organized, and world-girdling in scope.

Four competent witnesses, in different parts of the state, report the offer of from five hundred to a thousand dollars for girls, young, beautiful, and innocent.

A man doing a heavy trucking business between Buffalo and Watertown said: "I've just been offered five hundred dollars for every girl I can capture and sell to the white slavers. I'm pretty tough, but I'm not tough enough for that. I turned 'em down cold. But, boy! I could have had a lot of easy money."—*New York Civic League*.

A PASTOR SAYS

The Moody Bible Institute has been God's chief instrument for the preservation of an evangelical message and ministry in America. The influence of the Institute upon the lives of its students, that have been scattered to the ends of the earth preaching the gospel, has done much to keep the gospel of the crucified Christ operative in America and the world around.

Few, however, realize the tremendous influence that has been exerted in other directions by the Institute. It is the mother of Bible institutes and Bible colleges. Once it stood alone, pioneering in a needy field in a day when Christian training was available only to those preparing definitely for the (professional) ministry. Now there are hundreds of schools all over the country which are turning out students not only for lay work, but for the ministry and missionary field. Scores of conservative theological seminaries have sprung up and many of these have been fed by the students who came from Bible institutes to complete their courses in theology and in denominational training.

D. L. Moody wrought far wiser than he thought; under God he paved the way for evangelical religion in America. Undoubtedly we would have become a Unitarian nation had it not been for the nationwide influence of the Moody Bible Institute.—*Calvary Church Bulletin*.

MORE NEW LANGUAGES

The number of languages in which some part of the Scriptures has now been

published is 1,062, according to the American Bible Society. Scripture portions in four new languages made their appearance in 1943, three of them Gospels which will be used in Africa—Walamo spoken in Ethiopia, Yipounou and Yisangou for tribes in Gaboon, French Equatorial Africa. In Sydney, Australia, two books of the Bible were published in Gunwingu, spoken by natives of northern Australia.

Formerly a new language appeared every five weeks, on an average. Missionaries were constantly producing the Scriptures in languages used on their mission fields, and never before published. Undoubtedly this work is still going on, but with so many of the missions cut off by the war translations do not get through.

The number of languages in which the whole Bible has been published is 184; the New Testament in 233 additional languages; at least one complete book of the Bible in 557 additional languages, and parts of the Bible, less than an entire book, in 88 additional languages.—*News Bulletin*.

THE SIN OF CRITICISM

Several years ago a man was driving along in an automobile on a dark night. Beyond a slight rise, an unusual cloud-burst had washed a gully six feet deep across the road. Before the car could be stopped, it went out into space, landing on its nose, shooting the contents of the car forward about the driver, then finally settling back on its wheels. The headlights were still uninjured, lighting up the damaged road outside, but within, the car was an indescribable confusion, plus darkness.

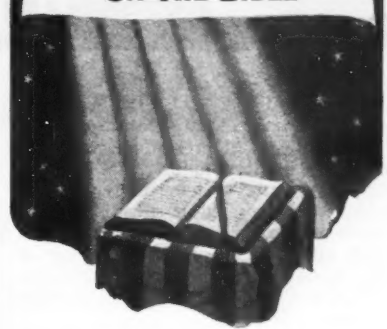
When man, through Adam, fell into sin, his interior life went black, becoming jumbled and confused, with little power to see himself as God sees him, not to mention as other men see him. Yet his "headlights" continue to function and he looks out upon the world with considerable skill in noting its imperfections.

We are trained to be critical; our cultural advancement and the educational process tend only to sharpen our critical faculties. The study of the various sciences and other subjects require us to tear apart for minute examination in order that we may understand the structure. This is all right in its place—we could make no advancement without it. But when this highly developed critical faculty is applied in our human relationships, untempered with love, it becomes very damaging to our spiritual lives, both to ourselves and our fellow men.

More harm is probably done to the acceptability of the gospel message and the advancement of the kingdom of heaven by our uncontrolled critical faculties, and more warning against this is given in God's Word than almost any other sin.—*Christian Action*.

Calvary comes before Pentecost. You must be cleansed before you are clothed. There is no starching and ironing until you are washed.—Bishop J. Taylor Smith.

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THE CREATOR, NOT THE WAITER

You will notice that Jesus did not feed the multitude. He created the food and asked His disciples to distribute it. Jesus was the Creator—not the waiter—at this banquet. Jesus created salvation in His death on the cross. That is the food that will feed the spiritual hunger of this world! *But the task of distributing it is in the hands of His followers.*—Billy Sunday.

LIPS AND LIFE

"He thinks it better for his quiet influence to tell," said an affectionately excusing relative of one who had plenty of special opportunities of soul-winning, if he had only used his lips as well as his life for his Master. "And how many souls have been converted to God by his 'quiet influence' all these years?" was my response. *There was no answer!*—Frances Ridley Havergal, in *Kept for the Master's Use*.

"THE MIGHTY GOD"

A missionary periodical reports the following incident: An Englishman was watching a great ceremonial in a Hindu temple. When it was over, he said to the priest, "How long has this worship been going on?" "Two thousand five hundred years." "I suppose," said the Englishman, "it will go on for another 2,500 years?" The priest said, "No." "Why?" asked the Englishman. Then the priest raised his eyes and spread his hands, and said one word, "Jesus."—*Evangelical Friend*.

A WORTHY NAME

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I can't take anything for this cause seeing it's me," and handed the money back. The man felt reproved, but in a moment he said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus Christ."—*Biblical Illustrator*.

WITHHOLDING THE INHERITANCE

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the "poor heathen." Why "poor"? *Because the heathen have not received their share of the inheritance which the Father left us to give them.*—*Sunday School Times*.

BORN AGAIN!

Clarence Darrow once remarked, "You can make nothing of man but man, selfish, mean, tyrannical, aggressive. That's what man is and a lot more. It is useless to try to change him." *Of the natural man this is true, but "if any man be in Christ, he is a new creature."*

"THE GOSPEL ACCORDING TO YOU"

A Jew was given a New Testament, which he read for the first time. In speaking of it to a friend he said, "Parts of it are most beautiful; but I do not see what these people around here called Christians have in common with this book."

—*Earnest Worker*.

A PERSONAL KNOWLEDGE OF HIM

A housewife interviewing a new maid, asked her if she had any religious views. The girl hesitated and then replied, "No, but I have some good pictures of the Great Lakes and Niagara." Many people have religious views. They are often, "negatives," too! But what we need is not opinions, but convictions. Paul was so sure of Christ that he could face any trial unflinchingly. . . . *Do not be content with anything but personal knowledge of Him.*—*Christian Herald*.

THE GOSPEL OF THE FACE

It is said of Fenelon that his communion with God was such that his face shone. Lord Peterborough, a skeptic, was once compelled to spend a night with him at an inn. In the morning he hurried away saying, "If I spend another night with that man, I shall be a Christian in spite of myself."

Fenelon's manner, voice, and face reflected so perfectly the glory of Christ that he was irresistibly attractive to even the worldliest men and women.—*Earnest Worker*.

A REAL PRAYER FOR MISSIONS

With how much real earnestness do we pray for the sending forth of laborers? A Christian layman at a missionary convention prayed earnestly, "O Lord, send laborers into Thy harvest field." Then as the Spirit carried him along he prayed, "O Lord, send someone from our state convention into Thy harvest field." He paused a moment and then continued, "O Lord, send someone from our church into Thy harvest field." Again there was a pause, longer this time, and an inward struggle seemed to be taking place. At length he prayed, "I have a daughter, just one daughter. O Lord, if it be pleasing to Thee, send her into Thy harvest field." *That was real prayer for missions.*—*Source Unknown*.

HEARING AND DOING

A college teacher said, "People who hear and hear without doing, are like people who eat and eat without using the strength that good food gives them. They become intellectual gluttons. *There is a deadening power in all listening that is not followed by doing.*"

Professor James, the author of a college textbook on psychology, says: "When you have been aroused by a sermon or song, *do something*, if it's only to give a cup of cold water to a child, or a chair to your grandmother."

YOUTHFUL CONFIDENCE

The following incident is related by Miss Mary L. Lord, a teacher among the Sioux Indians: An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter a few years older, who was a Christian. "Father," said the little girl, "little Sister is going to heaven tonight. Let me pray." As she said this she kneeled at her father's knee, and this sweet little prayer fell from her childish lips: "*Father God, little Sister is coming to see You tonight. Please open the door softly and let her in. Amen!*"—*Baptist Teacher*.

KEEPING IT HOLY

Speaking in London, Canon Ottley told the following story as illustrating some folks' idea of keeping the Sabbath. A Scotchman, one Sunday, went into his backyard to mend a barrow. The loud banging which accompanied the driving in of the nails brought his wife to the door. "Donald, Donald," she cried, "what are ye about on the Sabbath?" "I tell ye, I must mend the barrow. I want to use it," answered her husband. "Ye must not," was her reply. "*What'll the neighbors say? Or, if ye do, ye must use screws. It's the Lord's day.*"—*Sunday School Chronicle*.

A LIVING CHRIST

It is said that a young artist entered the cathedral in Antwerp to study Rubens' masterpiece, "The Descent from the Cross," and he stood before it absorbed until the sun began to decline. There he was found by the verger, who told him it was time to depart, to which he naively replied, "Sir, I was only waiting until these holy men had finished taking His body down from the cross."

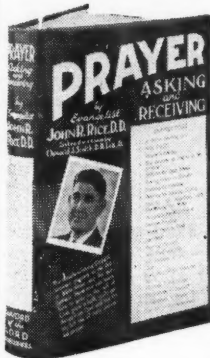
If one can study so intently a work of art, a mere pictorial representation of a dead Christ, what ought to be our adoring and absorbing contemplation of the living exalted Son, who appears now in the presence of God as our High Priest, wearing the garments of beauty and glory, perfect humanity and perfect divinity.—W. M. Douglas, in *Andrew Murray and His Message*.

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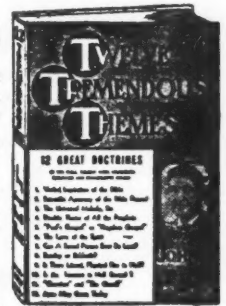
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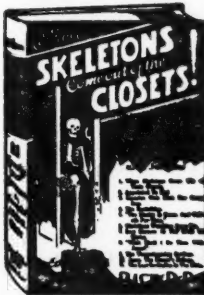
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Practical and Perplexing Questions

★ Nathan J. Stone



THE KINGDOM OF CHRIST

H.W., Archbold, Ohio

Question: What is the kingdom of which Jesus was speaking in John 18:36?

Answer: It is the spiritual aspect of His kingdom to which the Lord Jesus makes reference in this verse, that is, His reign in the lives of those who accept Him, in a world which, deceived and dominated by Satan, still rejects Him. The words, "My kingdom is not of this world" (John 18:36), simply mean that His kingdom is not after the order of the kingdoms of this world—sinful and selfish, restless and warring, full of greed and injustice. But this does not mean that His kingdom will not have visible expression as a kingdom in the political sense. The Bible abounds with prophecies of such a kingdom. Righteousness, holiness, and peace are its characteristics, which the world will not experience until that time comes. Since the leaders of the people rejected Christ when He first came (Acts 4:26-28), He could not set up such a kingdom in its national and universal aspect. His kingdom must for the time being consist of His sway and law in the lives of all who, here and there, believe on Him, that is, His true Church. But He will come again and will establish such a universal kingdom upon the earth when all will acknowledge Him King and Lord (Phil. 2:10, 11; Rev. 11:15; Isa. 11:65:17-25; Ps. 72, etc.)

—P&PQ—

CHRIST AS JUDGE

H.J.N., Chicago, Ill.

Question: How can we reconcile the words of the Lord, "I came not to judge the world" (John 12:47), with such passages as John 5:22-24, which state that He is the Judge?

Answer: Christ is, indeed, the Judge (Acts 17:31). Judgment belongs peculiarly to Him as the Son, or the Second Person of the Trinity. This is proper and essential to His living, dying, and rising again as Son of Man. In John 5, however, He is speaking particularly to the leaders of Israel and with the people Israel in view as a nation. They were [mistakenly] thinking of Him as coming only to judge and then to reign immediately. To such, then, He was indeed the Judge, even at that time and He pronounced judgment (Matt. 23:37). John 12, however, describes a definite break between the Lord Jesus and the Jewish leaders, and their final rejection of Him. In this chapter certain Greeks or Gentiles appear who are anxious to see Him. To them He reveals himself not as Judge, but first as Saviour. He came primarily

to save and not to judge or condemn (John 12:47; 3:16, 17), although He must inevitably be the Judge in the last day at His coming again to those who reject Him, as stated in John 12:48; 3:18-20.

—P&PQ—

HEAVEN WITHOUT CHRIST

E.P., Chicago, Ill.

Question: Will you please answer the statement that anyone who does what is right in his heart will go to heaven without believing in Christ?

Answer: Even if there are persons who do only what they think right in their heart, it does not necessarily follow that what they think is right is really right. A more fundamental question is, What is right? If there is no authoritative and final statement of right, especially as acceptable to God, then we have everyone doing that which is right in his own eyes (Judg. 21:25), and the result is the chaos and corruption of olden times and of these days. "There is a way which seemeth right unto a man but the end thereof are the ways of death" (Prov. 16:25). The Bible makes it abundantly plain that "all we like sheep have gone astray" (Isa. 53); that "all have sinned, and come short of the glory of God" (Rom. 3:23); that "there is none that doeth good, no not one" (Ps. 14:3; 53:3); that "the heart is deceitful . . . and exceedingly corrupt" (Jer. 17:9, R.V.). How then can anyone's "right" be acceptable to God? But there is One, and only one, whose "right" is acceptable to God and that is Christ; and His "right" is available to us so that God will accept us through it. The answer of the Lord Jesus Christ to those who asked Him what they must do to work the works of God was that "ye believe on him whom he hath sent" (John 6:28, 29). He also said, "No one cometh unto the Father, but by me" (John 14:6). The only way to heaven is by receiving Him as our Saviour through His atoning death on Calvary for our sins and in our stead. Why should anyone who really wants to do right not believe in Christ? And if anyone can get to heaven without believing on Him, it was not necessary for Him to endure the unspeakable agony of the cross in becoming sin in our behalf, who Himself knew no sin (II Cor. 5:21).

—P&PQ—

THE DEAD AND THEIR DEAD

D.W.S., Fort Knox, Ky.

Question: What did Jesus mean when He said, "Let the dead bury their dead"?

Answer: The first "dead" mentioned

in this saying (Matt. 8:22) refers to those who are without spiritual life. Such are truly dead. The apostle Paul thus speaks of those who are dead while they live (I Tim. 5:6). So also believers were once dead in trespasses and sins (Eph. 2:1; Col. 2:13), but are now quickened or made alive. The second "dead" of this verse are the physically dead. The apparently harsh rebuke was, no doubt, called forth by what the Lord saw in the man (John 2:25). The man who made the request to be first allowed to go home and bury his dead (or perhaps one about to die), before fully following the Lord Jesus (Matt. 8:21), was contrasted with another man (vv. 19, 20) who seems to have been over-impulsive. The man of verses 21 and 22 was rather hesitant. His turning back would likely have meant that he would not have returned to follow the Lord in living, spiritual service. Perhaps he sought to put off and ultimately escape what he felt to be a call to spiritual, sacrificial service. There is a lesson here. It is that nothing must deter the true believer and servant of Christ from following Him fully, especially in witnessing to the living dead. This man apparently sought a return to dead works rather than to serve the living God (Heb. 9:14).

—P&PQ—

DAVID'S SIN IN NUMBERING THE PEOPLE

H.S., Chicago, Ill.

Question: How did David sin in numbering the people (II Sam. 24:1), and why were they punished for it (v. 17)?

Answer: There was probably nothing wrong in the mere taking of a census since that was provided for in the law (Exod. 30:12). Moses took a census of the people more than once (Num. 1:36). But the motive and purpose which lay behind the taking of this census were, no doubt, evil in the sight of God. Ordinarily a census was taken by the priests and, no doubt, for spiritual purposes (Exod. 30:13), but this census was taken by the military leaders. The sin lay in a rising spirit of earthly pride in a king and people set apart by God for spiritual service, and an increasing reliance upon military might and carnal means which would leave God out as the provider and protector of His people. Israel was turning aside from a simple theocracy, directly governed by God, to thoughts of becoming a worldly power with a military establishment. This was always Israel's sin—to be like the people about them, when God wanted them to be different, until they should be able to teach

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the nations His ways. Their demand of Samuel to have a king over them like the other nations was a rejection of God (I Sam. 8:7). This explains the fact that the people suffered for a sin of which David alone seemed to be guilty (II Sam. 24:17), but they were, no doubt, equally guilty in pride of earthly place and power as a nation, for the whole incident seems to arise out of God's anger which was kindled against all Israel (II Sam. 24:1). Truly "righteousness [alone] exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

—P&PQ—

ABRAHAM'S SEED

J.Z.H., Nesinth, S.C.

Questions: (1) Does the circumcision of Ishmael and others in Abraham's household mean that they also would inherit the land under the covenant? If not, why were they circumcised? (2) What is the meaning of, "In Isaac shall thy seed be called" (Gen. 21:12)?

Answers (1) No, it does not. Circumcision was a fitting sign of the covenant in that, as connected with moral purity, it represented a *new birth* in the putting off of the "old man" and the putting on of the "new" in holiness of life (Eph. 4:22-24). It was a casting away of the flesh to the prevailing of the spirit. The change of name to Abraham and Sarah bear testimony to this newness of life. In ancient times the entire household was a single unit, the servants also. Thus all would be circumcised and sharers in the covenant as belonging to the household *unless* they became separated from it. Ishmael and the other sons were thus sent away and separated (Gen. 21:12; 25:6) in God's purpose, so that in Isaac and his household alone was the covenant to be continued. (2) Abraham's seed was to come through Isaac alone, because Isaac was the son of divine promise and divine gift. He was of supernatural birth (Gen. 17:17; 18:11-14; Rom. 4:5, 18-21; Heb. 11:11). God would have Abraham and all of us understand that His promises and gifts are of His own sovereign grace and not of human worth or work. The seed here mentioned in its loftiest meaning is Christ (Gal. 3:16). It also means, therefore, a spiritual seed; that is, all who are Abraham's seed through faith in Christ (Gal. 3:9, 29). But it also refers to a national, spiritual Israel, which through faith in Christ, its Messiah, will ultimately be the instrument of God's blessings to the other nations as such (Mic. 5:7; Zech. 8:23, etc.).

You and I should come into our place on a Lord's day morning with the consciousness, "The Lord is sitting over against the treasury today." He has never vacated that place, and, oh, He is waiting and watching whether I put in in proportion to the increase of His benefits toward me. I should hold as a steward the means given me by Him, and His heart is delighted when He sees in me a recognition of the truth that He is sitting over against the treasury watching, and that He knows the proportion I give.

—James Wright.

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Sunday School Lessons



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August 13

THE PRIEST IN THE LIFE OF ISRAEL

I Samuel 2:27-30, 35; 4:12-18

Golden Text: *For every high priest taken from among men is ordained for men in things pertaining to God.*—Hebrews 5:1.

FAILURE to observe God's law inevitably brings disaster. That is true in the family, and in the nation. It follows even though the man who sins is in a high and favored position in God's service.

Our lesson which brings before us the work of the priest in Israel also reminds us of the sacred relationship of father and son. These are important matters inviting our careful study.

I. A Holy Calling (2:27, 28).

Eli was the high priest in Israel, an office ordained of God, and by Him established in the household of Aaron. The priest was to stand between God and man, there to seek His forgiveness for the sins of the people, and His grace and mercy upon them. He was to teach them the law of God and to seek for them divine guidance. He was subject to special laws, and had great privileges of service.

Such a man must not only be holy himself, but unusually diligent about properly rearing his sons who would follow him in this office, which was by God's ordinance an hereditary one. He had to be both a good minister and a good father. Eli was the former, but he failed as a father.

In the New Testament, Christ becomes our High Priest (Heb. 7:26; 9:11), and those who minister for Him are to bring men to Him—the "one Mediator between God and man" (I Tim. 2:5; Heb. 9:15). In this new covenant the minister has a high and holy calling, but it also is made clear that all believers have the liberty to come boldly to the throne of grace (Heb. 4:16); hence they too are called "a holy priesthood" (I Pet. 2:5).

As we study the place of the priest in Israel, let us not fail to realize our own holy calling in Christ.

II. A High Responsibility (2:29, 30, 35).

As already suggested, Eli was evidently a man of personal piety and integrity in office. We honor him for that, but we regret his failure to properly rear his sons who were to succeed him.

It is not enough to meet one phase of our responsibility before God and then, because of our faithfulness there, to seek to justify weakness elsewhere. One sometimes hears the expression, "But he

is such a good man," as an excuse for failure, but it just will not do.

Eli did remonstrate with his boys, but he waited until it was too late—or did it in such a way and at such a time as to be ineffective. His failure at this point is declared (v. 29) to be a placing of his sons above God in his thinking.

What a solemn warning to indulgent parents! "Not to rule and restrain our children, to give them their own way, is to honor them more than God. Ere we think it, weakness becomes wickedness in ourselves and in our children too." God has "made every parent . . . a king in his home, that he may . . . command his children in the way of the Lord" (Andrew Murray).

God will not permit such sin and failure to pass unnoticed. He will set aside those who fail Him (v. 30) and bring them into judgment. He has others who are willing to serve Him (v. 35). Evidently young Samuel was the one in mind here.

It is both significant and encouraging to note that in the midst of the wicked and immoral surroundings created by Eli's sons, God had the tender vine of His own planting—the life of the boy Samuel, growing up in the Temple. He was already hearing God's voice and learning to obey the call.

Let us not be guilty of such failure as that of Eli, and at the same time let us not be discouraged by the failure around us. God is always looking for the gleam of faith which shines forth in the darkness.

III. A Heavy Judgment (4:12-18).

The Israelites went out to battle against the Philistines. Meeting defeat, they thought to gain victory by bringing the ark of the covenant into battle, and who had the effrontery to appear as "priests" with the ark but the wicked sons of Eli.

Swift and awful was the judgment of God. Not only was there defeat, but the ark was lost to the heathen Philistines, and the two sons of Eli were killed. When Eli heard the news of what had taken place, he too fell and died. Here was the tragic end of a life that had begun with promise, and all because of weakness, failure and sin.

There is a pointed lesson here for us. The people of Israel depended on the ark itself, an outward symbol of godliness, when there was no spiritual life in the heart—and they went down to failure. Will we go through the motions of religious exercises, talk easily of prayer, appoint men who please our itching ears (II Tim. 4:3) to preach to us, and then go on our careless, worldly, indifferent way, supposing that our formal religion will save us? Paul tells us in II Timothy 3:1-5 that "having a form of godliness

but denying the power thereof" is a sign of the "last days," of "perilous times" which have come upon us. May God save us!

August 20

THE PROPHET IN THE LIFE OF ISRAEL

I Samuel 3:19-21; 7:3-12

Golden Text: *He that hath my word, let him speak my word faithfully.*—Jeremiah 23:28.

REMARKABLY up-to-date is the helpful guidance found in this lesson. When our nation finds itself facing those other nations which would destroy our Christian faith, and we know that we need the key both to a true victory and a satisfactory peace, the message of this scripture comes with fine helpfulness.

The prophet Samuel (who was also priest and judge) served God in ruling his people at a time when they were under the hard heel of the Philistines. The way out of oppression was revealed in God's Word, which brought revival and deliverance—which was not forgotten in the day of triumph.

I. God's Word Declared (3:19-21).

While a prophet had the ministry of foretelling, his chief work was forth-telling. He told of the future, but his larger ministry was to declare the message of God. As Samuel did this in faithful devotion to the Lord, there was the immediate blessing of God which established the prophet throughout the whole land.

Those who are timid about "limiting" their ministry (imagine that!) to the Bible should learn of Samuel that it is the only really effective message. God will not "let you down" if you teach and preach His Word. He let none of Samuel's "words fall to the ground" (v. 19), and He will not desert us as we give forth His truth.

Note that the Lord Himself came to strengthen and encourage Samuel (v. 21). He is just as gracious to His servants today. He comes to them in that blessed strengthening fellowship which stirs their hearts and fires them anew with holy determination.

II. Man's Heart Revived (7:3-6).

The response of the people to Samuel's message was wholehearted. They were sick of their sin and idolatry. They proved the reality of their repentance by putting away their heathen gods.

Such repentance and appropriate action is a prerequisite to spiritual revival. God cannot give us His blessing if we hold on to our sin and idolatry.

Lest anyone think there is no idolatry in our day, let him recall the many who

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follow strange and heathenish religious cults, and let him remember that we have set up such gods as money, position, fashion, and others. We too need to put aside our "strange gods."

Note how the revival expressed itself. They gathered together and prayed (vv. 5, 6). Spiritual life thrives on the gathering together of God's people. The crisis in Israel was met by a convocation of the people. We need to revive the great soul-stirring religious gatherings of a generation ago. Go yourself, and encourage others to go. Let the fire of God burn, and let those who meet scatter far and wide as brands which will light new fires.

"I will pray," said Samuel. He was a great intercessor (I Sam. 15:11; Ps. 99:6; Jer. 15:1). Revival starts in the faithful intercession of a burdened heart. Should we not ask ourselves, "Have I really prayed for revival in my church, my city, and my country?"

On that stirring day of invasion, D-Day (who will ever forget it!), men and women thronged to the churches and really prayed. It was a wonderful experience, and a blessed one. But how many have prayed since that day? Has there been the same earnestness? And why pray only at a time of crisis?

III. A Nation Delivered (7:7-11).

"Cry unto God . . . he will save us," was the word of Samuel. They cried, and He did! "The Lord thundered with a great thunder," and discomfited the enemies of Israel.

In these days of warfare we might well cry out, "Lord, do it again," thunder upon our enemies and defeat them in such a way that they and we shall see that it was the hand of God and not of men! (See Ps. 20:7.)

That is one thing for which we might well pray, for "behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

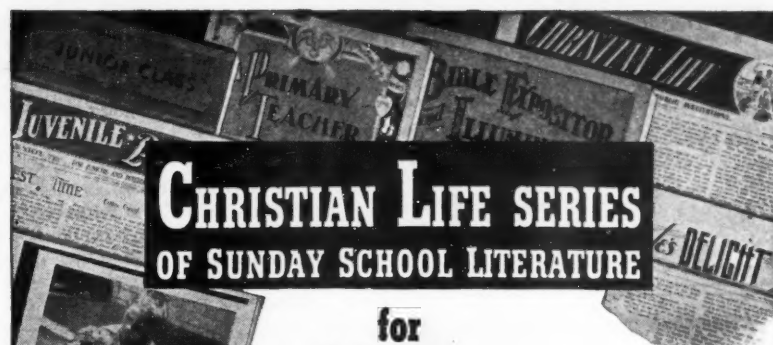
Seeing Israel at prayer, the enemy took advantage of them and attacked. In the previous battle at this very spot (see last Sunday's lesson) Israel had been defeated because they had fought with the weapons of man. Now, with God's weapons of prayer and faith, they had glorious victory.

IV. God's Mercy Remembered (7:12).

Samuel raised a stone of remembrance, to remind Israel in the years to come that the Lord had been their help. A defeated, disheartened, sinful people had turned to God in repentance and faith, and God had given them victory. They must never forget His mercy.

One of the great concerns of thinking men in our day is the fear that victory may come to us before we are spiritually and morally ready to receive it. If it does, we shall see a mad rush into excesses of all kinds, a bold glorying in our own ability and power, and even greater forgetfulness of God.

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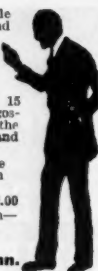
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August 27

ISRAEL'S FIRST KING

I Samuel 9:15-21; 10:25-27; 11:12-15

Golden Text: Honor all men.

Love the brotherhood. Fear God.

Honor the king.—I Peter 2:17.

"WELL begun is half done," says the old proverb, reminding us of the importance of a good beginning. While it does not guarantee success (see next week's lesson), it is eminently desirable, and truly helpful.

Israel had foolishly tired of being a God-ruled nation and had begun to demand a king. They thought they would find greatness if they could thus imitate the nations around them. They were wrong, but when they insisted, God gave them their way. He sometimes does, even when it is not for our good, because of our stubborn determination.

Samuel was directed of God to the man of His choice, Saul, in a very remarkable way. He entered upon his service as king as an obedient and earnest ruler. (Would God that he had continued in that way!)

We note a number of favorable elements which indicated the possibility of a successful reign. He was—

I. Wanted by the People (9:15, 16).

A ruler forced upon a nation is sure of opposition, but here the people were clamoring for a king to rule over them. The way was wide open to the interest and the affection of their hearts. Saul was just the type to please them. Physically he was head and shoulders above the people—a desired thing in a ruler (see 10:23). He was mentally fitted (10:25)—humble (9:21), spiritually right (10:6-9), tolerant and kindly (11:13), and a good military leader (ch. 11).

II. Chosen by God (9:17).

All these qualities commended Saul to God as well as to the people. In fact, he was God's choice. A man could not enter upon high office with any more auspicious token for good.

Observe that what looked like a purely chance visit to Samuel, when Saul was on business for his father, was the occasion for the making known of God's choice. Out of a simple experience in daily life came an event which changed his entire destiny.

The same may be true in your life or mine today. Are we ready for God's guidance today?

III. Anointed by the Prophet (9:18-20).

The man of God's choice had met God's man, Samuel, who proceeded to instruct him, and to privately anoint him as king. It was a tender scene. The aged prophet, rejected by the people as God's ruler over them, quietly and sweetly obeyed God's command to anoint the young man to be king.

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was important, but, with Saul as with every servant of the Lord, the personal anointing of God, in the hidden place of communion with Him, was the matter of highest importance.

IV. Humble in Attitude (9:21).

That pride, which was ultimately to be Saul's downfall, was beautifully absent at the beginning of his reign. Although of good family, and well-equipped, he saw himself as poor and insignificant, not ready for such an honor.

That is the right attitude for one who is to serve God. Pride and self-assurance do not befit the man who stands in the presence of the Almighty. And do we not all stand there, if we only were wise enough to realize it?

V. Guided by Principle (10:25).

Saul did not enter upon his office, new as it was to both him and to Israel, without a Constitution, that is, without principles of action. Samuel, the Lord's prophet, wrote down "the manner of the kingdom" in a book. How interesting, and how important.

Rulers who imagine themselves so wise that they need no controlling laws, and so powerful that the law may not question their decisions, are certainly not rulers after God's plan. Knowing the heart of man, his weakness and pride, God has provided true principles by which the ruler is to be guided, yes and controlled.

Happy is the man and the nation who looks in God's Book to learn "the man-

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ner of the kingdom." Perhaps we in America need to look anew into that Book for His direction for this day.

VI. Forgiving in Spirit (10:26, 27; 11:12, 13).

Some "worthless fellows" despised Saul and would not recognize him as king. The urge of the flesh was to destroy them, and especially did that seem proper because of their worthless nature. But Saul, in true kingly spirit, said that there was to be no revenge, just re-joining.

To be of the right spirit toward one's enemies is the hall mark of Christian character. We as kings and priests of God (Rev. 1:6) are to remember that "vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

VII. Established in Office (11:14, 15).

While there is the secret whisper of God in the heart, and the personal anointing by the Lord's servant, there should be the public recognition which establishes the Lord's servant in the eyes of all people. Saul had this at Gilgal. It placed him among the kings of the earth, and prepared the way for his dealing with other nations as well as with his own people.

Applying that truth to those who serve Christ, we say that there is upon the church the obligation to recognize God's call and anointing by giving that official recognition which sets the testimony and service of the individual free to exercise itself among men in general. Let us not hinder God's work by withholding it.

Saul was now ready to reign. What would the result be? We shall see in the lesson of next Sunday.

August, 1944

September 3 SAUL REJECTED I Samuel 15:10-23

Golden Text *Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.*—I Samuel 15:23.

MORAL failure is a direct result of disobedience to God's law. He established the moral order in the universe. His is the only right way, and the man who does not walk in God's way is wrong no matter how successful he may seem to be at the moment.

The man who is on the wrong road, the way of self-will, is sure to come to grief. That lesson stands out in the experience of Saul. We noted last week that he had every prospect for success, but in his heart there was the root of self-will unyielded to God's will, and in due time it came to awful fruition.

* After a brief period of success, Saul sinned by intruding into the priest's office at Gilgal (I Sam. 13:10-14). This was soon followed by his disobedience in the battle with Amalek (I Sam. 15:1-9). This brought final judgment from the Lord, and Saul stood revealed as

I. A Self-Willed Backslider (vv. 10, 11).

"Turned back from following" God means just one thing, that he turned back to self-will. These two principles, which are mutually exclusive, rule all actions of man—it is either God's will, or self-will.

Saul, who had every opportunity to make good as Israel's first king, lost out completely, and so turned away from God that God had to turn from him, which is the thought expressed by "repenteth" (v. 11).

In a sadness, and righteous anger which moved his heart, Samuel went out to look for Saul. When he found him it was to hear by his words that he was

II. A Lying Hypocrite (vv. 12, 13).

Knowing that he had done just the opposite, Saul puts on his best "Sunday-go-to-church" manner and professed to be very pious, and completely obedient (v. 13). One marvels at his temerity, but not so much so when one thinks of those in the church who put on the same kind of a "front" to cover a worldly, self-centered life.

Nothing hurts the cause of Christ more than the nifty hypocrites who deny by their lives before the community the thing for which the church stands. By the way, are you a hypocrite, you who read these lines? If so, flee to God in repentance. You are in bad company.

III. A Proved Deceiver (vv. 14, 15).

The difficulty with falsehood is that ultimately the truth comes to light. With Saul it came quickly, for the sheep which he said were dead were alive enough to bleat at just the right time. The deceit of Saul thus was proved in the very instant of his false declaration of innocence.

"Be sure your sin will find you out" (Num. 32:23) is not just a religious theory, it is God's Word. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).



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IV. A Proud Disobeyer (vv. 16-19).

Now Saul had to stand before Samuel and hear the words of God's condemnation. He had to face his own life and see there the ground of the judgment of the Lord. He was reminded of the day of his humble dependence on the Lord, which had brought him exaltation to the highest place in Israel.

To be small in one's own eyes is to be great in the eyes of the Lord. He is looking for the acceptable sacrifice of a humble heart (Ps. 51:17; Isa. 57:15).

*"The tumult and the shouting dies;
 The captains and the kings depart;
 Still stands Thine ancient sacrifice,
 An humble and a contrite heart;
 Lord God of Hosts, be with us yet,
 Lest we forget, lest we forget!"*

—Kipling

V. An Argumentative Evader (vv. 20, 21).

Once set in the way of disobedience, there seems to be no limit to the bold stubbornness of man. Instead of breaking down in contrition and confession, Saul tried to face the matter down by further argument and tricky evasion.

"I have obeyed," said he, "but the people." Who was king? Did the people obey Saul, or Saul the people? There is nothing honest about laying your sins over on another. How often people do it!

How quick we are to confess the faults of our fellow men as we pray, but to say, "I have sinned," is another matter. We need a revival of some "first-person-singular" confession.

Notice also that Saul became very religious again. If anything had been done that seemed wrong, it was with a good purpose; they were going to "sacrifice to Jehovah."

"The sacrifices and ceremonies of religion are to aid and promote obedience, not to be a substitute. Disobedience can never be made a virtue, even though attended by a thousand sacrifices" (Stanley).

VI. A Rebellious Reject (vv. 22, 23).

"To obey is better than sacrifice." Oh, that we might learn well that lesson which God through Samuel tried to teach to Saul. We need to recognize that giving to the church, or working for the church, is not enough if there is not obedience to God; and with us that obedience must be the recognition of Christ as Saviour and Lord.

Lip service, half obedience, a willingness to make sacrifices were not acceptable in the case of Saul. Be sure it is infinitely less acceptable to God in this day when we have His Son who wants to be our Saviour and to give us the enabling grace to obey His will.

This story of Saul comes very close to each one of us, for we all are given opportunity and ability to make our lives good and useful. What shall be the accounting at the end of the way? Are we to be failures and rejects, or victors in Christ?

"We know that the magazines will be a source of much inspiration and joy in strengthening the faith of the young Christians at this base."—From a Chaplain.



for Sermon and Scrap Book

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



A SOUL-WINNER'S REWARD

I Thessalonians 2:19, 20

1. A Tangible Hope.
2. An Eternal State of Joy.
3. A Glorious Crown.
4. A Personal Reality.

—I. M. Brubacher.

THE GRACE OF GOD

Titus 2:11-14

1. Its Gift (v. 11).
2. Its Scope (v. 11).
3. Its Teaching (v. 12).
4. Its Hope (v. 13).
5. Its Purpose (v. 14).

—A. J. Horn.

PAUL'S CHRISTIAN SERVICE

II Timothy 1:11

1. An Apostle—God's Messenger to Mankind (Rom. 1:5).
2. A Preacher—God's Herald of the Gospel (Gal. 1:6).
3. A Teacher—God's Choice to Unveil Spiritual Truth (I Tim. 2:7).

—W. T. Forshaw.

THE HOLY SPIRIT

1. Reveals the Truth (John 16:12-15).
2. Reminds the Christian (John 14:26).
3. Rejoices the Righteous (Ps. 32:11).
4. Restores the Penitent (Ps. 51:12).
5. Reproves the Sinful (John 16:7-11).
6. Rebukes the Enemy (Jude 9).

—Elmer E. Bloom.

THE SEVEN-FOLD FELLOWSHIP

I John 1:3

1. Fellowship of Love (Phil. 2:1).
2. Fellowship of Light (Ps. 89:15).
3. Fellowship of Joy (Neh. 8:10).
4. Fellowship of Assurance (Phil. 1:6).
5. Fellowship of Faith (Gal. 2:20).
6. Fellowship of Power (Act 1:8).
7. Fellowship of Suffering (Rom. 8:17).

—J. M. McDaniel.

TIMELY THOUGHTS FOR A CHRISTIAN PEOPLE

"Righeousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

"If it be possible, as much as lieth in you, live peaceably with all men."—Romans 12:18.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Romans 14:19.

August, 1944

RELATIVE VALUES

No service in itself is small.

None great though earth it fill;
But that is *small* that seeks its own,
And *great* that seeks God's will.

—J. Dickie.

THE PLAN OF SALVATION

1. Sought by the Sinner (Acts 16:30).
2. Bought by the Son (I Pet. 2:24).
3. Wrought by the Spirit (Acts 10:44).
4. Fought by Satan (Acts 13:8).

—John O. deBoer.

A DEVOUT MAN

1. The Holy Ghost *upon* him (Luke 2:25).
2. The Holy Ghost *unto* him (Luke 2:26).
3. The Holy Ghost *with* him (Luke 2:27).

—Alvin Bray.

"LIFT UP"

1. Your Eyes (Ps. 121:1).
2. Your Hands (Heb. 12:12).
3. Your Face (Job 22:26).
4. Your Heart (Lam. 3:41).
5. Your Head (Luke 21:28).
6. Your Voice (Isa. 40:9).
7. Your Prayer (II Kings 19:4).

—N. H. Camp.

THREE PRECIOUS THINGS

In One Verse—I Peter 3:18

1. *Propitiation*—"Christ hath once suffered for sins."
2. *Substitution*—"the just for the unjust."
3. *Reconciliation*—"that he might bring us to God."

—The Witness.

THE CHURCH THAT CHRIST LOVES

Matthew 28:19

1. The Going Church—"Go ye into all the world."
2. The Growing Church—"teaching them . . . baptizing them."
3. The Glowing Church—"Lo, I am with you always."

—Harold A. Smith.

MOSES: A "HIDDEN" MAN

1. Hidden in the House (Heb. 11:25).
2. Hidden in the Nile (Exod. 2:3).
3. Hidden in the Desert (Exod. 3:1).
4. Hidden in the Mount (Exod. 32:1).
5. Hidden in the Wilderness (Exod. 15:22).
6. Hidden in the Rock (Exod. 33:22).
7. Hidden in the Grave (Deut. 34:6).

—T. B.; T. R.

BEYOND EXPRESSION

1. Mercies Innumerable (Ps. 68:19).
2. Peace Incomprehensible (Phil. 4:7).
3. Joy Unspeakable (I Pet. 1:8).

—G. H.

"BE FILLED WITH THE SPIRIT"

Ephesians 5:18

1. I *must* be filled. It is absolutely *Necessary*.
2. I *may* be filled. God has made it *blessedly Possible*.
3. I *would* be filled. It is *eminently Desirable*.
4. I *will* be filled. It is so *blessedly Certain*.

Andrew Murray.

PAUL'S SPIRITUAL OUTLOOK

II Timothy 1:12

1. Paul's Knowledge—"I know him."
2. Paul's Belief—"whom I have believed."
3. Paul's Conviction—"I am persuaded."
4. Paul's Confidence—"he is able to keep."
5. Paul's Surrender—"I have committed unto him."
6. Paul's Hope—"that day" (Christ's second coming).

—W. T. Forshaw.

GOD'S DELIVERING POWER

II Corinthians 1:10

- I. *Past Deliverance*—"who delivered us."
 1. Penalty of sin (Rom. 6:23).
 2. Through Christ (John 11:25, 26).
- II. *Present Deliverance*—"doth deliver."
 1. Power of sin (Rom. 8:37).
 2. Fear (Matt. 8:23-27).
- III. *Future Deliverance*—"will yet deliver."
 1. Presence of sin (I John 3:2).
 2. Pain, sorrow, tears (Rev. 21:4).

—L. A. Gable, Jr.

STEPHEN

Acts 6, 7 and 8

A Character Study

- I. *His Life*.
 1. Dauntless courage.
 2. Deep conviction.
 3. Devoted character.
 - a. Before God (6:15).
 - b. Before man (7:60).
- II. *His Secret*.
 1. Faith in God.
 2. Fellowship with Christ.
 3. Fullness of the Holy Spirit.

—W. H. Griffith-Thomas.

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A GARDEN ENCLOSED Song of Solomon 4:12

1. Suggests Ownership (Jer. 32:7-15; Rev. 5:1-9).
2. Suggests Separation (Isa. 5:1, 2).
3. Suggests Cultivation (Isa. 5:2; John 15:2).
4. Suggests Security (I Pet. 1:5; John 10:28).
5. Suggests Approbation (Eph. 1:18; Matt. 13:44).
6. Suggests Limitation (Acts 15:14; I Pet. 2:9).
7. Suggests Expectation (Isa. 5:2; Matt. 21:33, 34; Luke 13:6).

—Frederick H. Sterne.

"What Christ was not He became, that I might become what I had never been."

COMMUNION

Lo, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosom take,
What parched grounds revive as with a shower;
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak: we rise, how full of power!

—Archbishop Trench.

WHY IS THE HOUSE OF THE LORD FORSAKEN TODAY?

Nehemiah 13:4-17

1. Alliance with Tobiah, the Enemy (v. 4).
2. Lack of Support, Robbing God (v. 10).
3. Profaning the Lord's Day (vv. 15-17).

—Paul J. Hall.

CHRISTIAN UNITIES

1. Christ and the Father are "one" (John 10:30).
2. Christ and His disciples are "one" (John 15:5).
3. Christ's disciples are "one" with each other (Rom. 12:5).

—T. W. Hanford.

MILESTONES ON THE WAY

Past—I was chief of sinners (I Tim. 1:15).

Present—I am a new creature in Christ Jesus (II Cor. 5:17).

Future—I shall be like Him (I John 3:2).

In the Meantime—I press toward the mark (Phil. 3:14).

—T. W. Hanford.

ISAIAH 55

1. A Great Invitation (v. 1).
2. A Great Question (v. 2).
3. A Great Assurance (v. 3).
4. A Great Gift (v. 4).
5. A Great Prospect (v. 5).
6. A Great Pardon (vv. 6, 7).
7. A Great Superiority (vv. 8, 9).
8. A Great Certainty (vv. 10, 11).
9. A Great Change (vv. 12, 13).

—Chas. A. Porter.

FOUR ASPECTS OF THE LORD'S SUPPER

I Corinthians 11:23-26

Introduction: Contrast this memorial of Christ with those left by others.

1. It looks Backward to the Cross—"ye do show forth the Lord's death."
2. It looks at the Present Company—"this do in remembrance of me."
3. It looks Inward at the Conscience—"let a man examine himself."
4. It looks Forward to His Coming—"till he come."

—V. A. Maxson.

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PSALM 119:11

1. "Thy word"—a good thing.
2. "Have I hid in my heart"—a good place.
3. "That I might not sin against thee"—a good purpose.

—D. L. Moody.

JONAH

1. His Duty (1:1).
2. His Disobedience (1:3).
3. His Despair (1:12).
4. His Disappearance (1:17).
5. His Dying Request (2:1-10).
6. His Deliverance (2:10).
7. His Duty Recalled (3:1-2).
8. His Decay (3:3,4).
9. His Displeasure (4:1-5).

—Harold D. Burkholder.

RELIABLE COUNSEL

"Hoo are ye gettin' on?" said one converted Scotch boy to another.

"No verra weel," was the reply.

"Whit way; what's wrang wi ye?"

"The Dell's aye tempen me."

"And whit dae ye dae?"

"I sometimes sing a hymn."

"And dis that no pit him awa?"

"No; no aye."

"Weel, try him wi a Bible text; he canna stann that!"

—Colin Campbell, in *The Witness*.

PURPOSE IN PREACHING

The blessed truths of the gospel of the Son of God have not changed. The Jews and the Greeks of Paul's day were types of permanent classes of men. They showed two distinct tendencies which have had manifestation ever since, leading to a false, one-sided materialism, and a false, one-sided rationalism. They are present today—active, bold, aggressive in their demands. And today, as in apostolic times, these two tendencies are to be met, not by signs or by wisdom, but by *preaching Christ!*—Herrick Johnson.

PONDER THIS

Make clear in your thinking the difference between a truth and the words in which it is expressed. Seek for new terms in which to express the old verities; and in the discovery you will find new values in the truth itself. Words must constantly be vitalized by thoughts; thoughts must be clarified by words. The specialized vocabulary of religion is not for popular preaching; the truth of the Christian religion is the only material for preaching of any kind.

—Ozora S. Davis, in *Preaching by Laymen*.

FOR YOUR SCRAP BOOK

"If after kirk ye bide a wee, there's some would like to speak to ye.
If after kirk ye rise and flee, we'll all seem cold and stiff to ye.
That one that's in the seat wi' ye, is stranger here than ye, may be.
Add ye your soul unto our prayer; be ye our angel unawares!"

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The Mission of Hymns

(Continued from page 662)

whisper, "Peace, peace." Tears of relief ran down on my pillow, "and there was a great calm," words cannot tell how great.

My friend called me in the morning, and said she would turn on the radio to a gospel program while I dressed. The first thing I heard was a quartet singing, "Peace, Peace, Wonderful Peace." Do you think it was accidental or a coincidence? I do not think so. I was overwhelmed to think that God cared so much for me that He led that quartet to sing that particular song for me.

THESE ARE BUT A FEW OF THE BENEFITS I have received from gospel hymns, which I would have missed had I not known them. Do we sing gospel songs as often as we should? Are today's children storing them in their memories to bless them in a time of need? Little children who know very little of the simplest songs, such as "Jesus Loves Me," can sing some current ditty, and are encouraged by the applause and laughter they cause. Why not give as much encouragement to the singing of Christian songs? Is there anything that reaches the heart more than a child's voice singing, "Little children are the jewels, precious jewels, His loved and His own," or "Jesus loves me, this I know"? Children can bring adults closer to God with song, but it must be different from popular songs.

May Christians sing and teach as never before the old hymns that have blessed us and stood the test of time! We may rejoice someday to hear our children join us in singing.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soulwinning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or s, sponsoring organization as well as city, state, and dates of the meeting

★

THERE were 29 conversions during meetings in May conducted by Marion Beene in the Park City Baptist Church of Knoxville, Tenn., where Louis O. Ball is pastor. Of this number 20 came for baptism. Mr. Beene expects to return to this church for another campaign of three weeks in August. June 5-14 Mr. Beene was with Trinity Baptist Church, Covington, Va. He joined the pastor, Garrett R. Graham, in "Radio Revival" program over WKEY, also speaking each day for the daily vacation Bible school, which was the best in the history of the church.

Col. F. J. Miles held a series of meetings May 28-June 1, for Montana Gospel Crusade, Billings, Mont., Walter J. Feeley, director. Although this engagement was during a holiday week, the attendance was good and the messages were well received. The prophetic themes were especially helpful to the people, and many caught a new vision of foreign missionary work.

The interest was good and a number of conversions and baptisms were reported as results of a revival conducted by Joseph W. Arnett, Apr. 30-May 14, in Calvary Church, Arkansas City, Kan., of which C. H. Richter is pastor. Mr. Arnett's next meeting, May 21-June 2, was in the United Brethren Church, Dennis, Kan., W. J. Baldwin, pastor. There were several conversions during this series. In each meeting Toyland Talks, illustrating Bible stories, were presented for the children. June 4-25 Mr. Arnett was with the United Brethren Church, Dearing, Kan., Raymond York, pastor. There were 13 decisions for Christ.

From May 16 to 28, John Carrara held a campaign for Grandview Park Baptist Church, Des Moines, Iowa, A. D. Mohr, pastor. The choir co-operated faithfully. The Sunday morning services were broadcast over KRNT. In spite of hot weather and floods, people came from far and near. Many drove from a distance of sixty miles. While in Des Moines Mr. Carrara was guest speaker, May 28, at the Memorial service conducted by the Fundamental Ministerial Fellowship.

Hyman Appelman reports 6,572 conversions and additions in six revivals in Mississippi, sponsored by the Mississippi Baptist Convention. In Main Street Baptist Church, Jacksonville, Fla., 125 con-

versions were recorded. In a six day campaign in Latonia and Calvary Baptist churches, Covington, Ky., there were 140 conversions and additions. In the one day meeting in Hinson Memorial Baptist Church, Portland, Ore., there were 53 conversions.

May 28-June 2, Guy W. Green was with Culbertson Heights Presbyterian Church, Oklahoma City, Okla., William A. Mitchell, pastor, in a series of memory Bible recitals. These services were well attended and were a great blessing to those who came.

Mar. 14-26, the Edward VanderJagt party conducted a two-week meeting at the United Brethren Church, Huntingdon, Pa., of which G. Edward Kelly is pastor. There were 54 conversions in this campaign, and many went forward rededicating their lives to Christ.

After conducting a short campaign in the Baptist Church of Lake Norden, S. D., of which Willard Anderson is pastor, John P. Epp continued in meetings May 23-June 2, at the Mennonite Church, Doland, S. D. Jacob Friesen is the pastor of this church. A number of souls responded to the invitation for rededication and salvation in both of these series of meetings.

Neil McIntyre conducted a campaign June 6-19, in the Guelph, Ont., branch of the Christian and Missionary Alliance. He led his own song service, played the organ, and at each service sang one of his own hymn compositions. On the closing night Mr. McIntyre told his life story to a capacity audience. During this series decisions were made for Christ and God's people were blessed and encouraged.

W. Harvey Taylor, Waterloo, Iowa, held special evangelistic meetings May 28 to June 11, in the Broadway Baptist Church, Paducah, Ky., where Paul J. Hall is pastor. Many were reported saved during these services.

The directors and workers of Christian Centers for Service Men and others interested in this work have been called to a three-day conference to be held in Chicago, July 31-August 2, 1944. The conference will be sponsored by the Christian Business Men's Committee International and the Navigators. Morning and afternoon meetings will be held in the Stevens Hotel, 720 South Michigan Avenue. The evening sessions will be held in the Chapel of the Christian Service Men's Center, 646 South State Street.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding preached the evening message June 4, at the Bible Truth Chapel, Oak Park, Ill. June 11-18 he continued his popular Bible teaching ministry in the Central Baptist Church, Columbus, Ohio, E. Finkenbinder, pastor.

Leonard Eilers spent June in southern California showing the Institute war film, "They Live Forever."

Homer W. Grimes continued his effective evangelistic program, dividing the month between two churches. May 28-June 11 he was in the Union Congregational Church, Arvin, Calif., C. H. Hoffman, pastor; June 14-25 in the First Baptist Church, Redwood City, Calif., W. B. Smith, pastor.

Robert J. Kees held a campaign May 31-June 11 in the Findley Lake United Brethren Church, Findley Lake, N.Y., Lloyd O. Houser, pastor. His next engagement, June 18-July 2, was in the Milton Heights Baptist Church, Alton, Ill., R. W. Mayer, pastor.

Henry Kraakevik conducted services June 8, at the West Side Mission, Chicago. Two confessed Christ as Saviour. He delivered four addresses on June 11 in Calvary Baptist Church, Kewanee, Ill. Three professed conversion. On June 25 he occupied the pulpit in Calvary Baptist Church, Frankfort, Ill. Philip LaBue, pastor.

John F. MacArthur and Gordon Davies continued their evangelistic work, May 28-June 11, in the Bethany Baptist Church, Fox Chase, Philadelphia, Pa. In a letter, A. F. Ballbach, pastor, expressed his appreciation for the ministry of these servants of God, stating that Mr. MacArthur's preaching was inspiring, a source of rich blessing, and the deepening of the spiritual life of the church. He continued, "Since the meetings were held, a number have made decisions for baptism, and we know that the fruit of his meetings will continue with us." The next campaign was held June 18-July 2 in the Baden Baptist Church, St. Louis, Mo., J. F. Havlik, pastor. On Saturday night, June 24, these men sang and spoke for the large Youth for Christ meeting held in the Memorial Auditorium, St. Louis, Mo.

Irwin A. Moon was busy doing laboratory work and making much needed repairs to his two tons of scientific equipment, following a strenuous schedule of ten consecutive campaigns in the army camps, naval training stations, and marine bases in the San Diego area. Thousands heard his program, "Sermons from Science," and more than 1,900 professed conversions were reported.

William H. Rice occupied the pulpit June 25, of Calvary Church, Kalamazoo, Mich. June 30 he showed the film, "They Live Forever," in Bethesda Free Church, Minneapolis, Minn., H. B. Prince, pastor.

W. W. Shannon and M. A. Guido reported ten professed conversions and sixty-five reconsecrations as a result of their campaign, May 30-June 11, under the auspices of R. J. Lucy in the Bible Protestant Church, Varden, Pa. June 14-

Niagara Bible Conference On Lake Ontario—Olcott, N. Y. "The Vacation with a Blessing."

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August, 1944

25 they conducted an evangelistic campaign in the Church of the Brethren, Lewistown, Pa., Harold Snider, pastor. Both campaigns were blessed of God to the salvation of souls and reconsecration of lives for Christian service.

Ralph E. Stewart conducted three evangelistic campaigns in Long Beach, Calif. May 21-June 4 he was in the Temple Baptist Church, Dr. Robert L. Johnston, pastor; June 7-18, the Calvary Baptist Church, Arthur A. LeMaster, pastor; June 25-July 9, the Bethany Baptist Church, William D. Painter, pastor. June 8 he addressed the Men's Brotherhood banquet in the First Brethren Church, Dr. L. S. Bauman, pastor.

The annual youth rally of the East White Oak Mennonite Church, Normal, Ill., and the eighth annual radio rally of listeners to "God's Half Hour" over WJDC, Bloomington, R. J. Zehr, pastor and radio minister, was held June 3 and 4 in the Normal Community High School, Normal, Ill. The speakers were Dr. G. Allen Fleece and Noel O. Lyons.

FUTURE ENGAGEMENTS

For the Next Three Months

Marion Beene—Aug. 13-27, Tallula, Ill.; Aug. 28-Sept. 7, Knoxville, Tenn.; Sept. 18-30, Knoxville, Tenn.; Oct. 1-15, Breckenridge, Minn.

Charles E. Boren—Aug. 6-18, Washington, Iowa; Aug. 20-Sept. 3, Sibley, Iowa; Sept. 10-24, Thermopolis, Wyo.; Sept. 26-Oct. 8, Wibaux, Mont.; Oct. 9-22, Baker, Mont.; Oct. 24-Nov. 5, Storden, Minn.; John L. Bray—July 23-Aug. 6, Lake City, Fla.; Aug. 13-27, Danville, Ill.; Aug. 29-Sept. 3, Huntington, W. Va.; Sept. 10-24, Shady Grove, Fla.; Oct. 1-15, Macon, Ga.; Oct. 22-Nov. 5, Dundee, Fla.; Nov. 12-26, Toronto, Ont.

Russell M. Brougher—June 12-Sept. 28, Portland, Ore.; Sept. 29-Oct. 16, Ashland, Ore.; Oct. 17-No. 6, Medford, Ore.

John Carrara—Sept. 3-17, Brookville, Mass.; Sept. 19-Oct. 1, Quincy, Mass.; Oct. 3-15, Gardner, Mass.; Oct. 17-29, Brockton, Mass.

Norman B. Harrison—Aug. 1-6, Edgewater, Md.; Aug. 7-13, Homer, N.Y.; Aug. 14-20, Detroit, Mich.; Aug. 21-27, Muskegon, Mich.; Aug. 28-Sept. 4, Gull Lake, Augusta, Mich.

Vance Havner—July 31-Aug. 6, Muskegon, Mich.; Aug. 7-13, Lake Geneva, Wis.; Aug. 14-18, Winona Lake, Ind.; Aug. 20-27, Buffalo, N.Y.; Aug. 28-Sept. 4, Montrose, Pa.; Sept. 10-15, DuBois, Pa.; Sept. 18-Oct. 1, Newark, N.J.

Jubilate Trio—July 31-Aug. 6, Highland Lake, N.Y.; Aug. 7-20, Red Rock, Pa.; Sept. 4-17, Milan, Mich.; Sept. 19-Oct. 1, Akron, Ohio; Oct. 2-15, Cottage Grove, Akron, Ohio; Oct. 16-29, Bear Lake, Pa.; Oct. 30-Nov. 12, Leighton, Pa.; Nov. 13-26, Pleasantville, Pa.

Robert E. McKinney—August, Denver, Colo.; Sept. 5-10, Wheeling, W. Va.; Sept. 11-15, Dayton, Ohio; Sept. 19-24, Anderson, Ind.; Oct. 1-31, Mobile, Ala.

F. J. Miles—July 29-Aug. 2, Broadalbin, N.Y.; Aug. 7-13, Red Rock, Pa.; Aug. 14-20, Asheville, N.C.; Aug. 21-27, Minneapolis, Minn.; Sept. 3-5, Niles, Ohio; Sept. 6-8, Harrisburg, Pa.; Sept. 10, Asbury Park, N.J.; Sept. 12, Altoona, Pa.; Sept. 13-15, Martinsburg, Pa.; Sept. 17-22, Zieglerstown, Pa.; Sept. 24-29, Trappe-Collegeville, Pa.; Oct. 1-7, Philadelphia, Pa.; Oct. 8, Wilkesburg, Pa.; Oct. 9, 10, Pittsburgh, Pa.; Oct. 11-14, Niles, Ohio; Oct. 15, 16, Chicago, Ill.

James Ostema—Aug. 13-27, Midlothian, Ill. Gipsy Smith, Jr.—Aug. 6-Sept. 3, Greensboro, N.C.; Sept. 10-24, Littlefield, Tex.; Oct. 1-15, Bardstown, Ky.; Oct. 22-Nov. 25, Paducah, Ky.

O. W. Stucky—July 9-Aug. 6, Detroit, Mich.; Aug. 8-18, Winona Lake, Ind.; Aug. 20-Sept. 3, Detroit, Mich.; Sept. 10-24, Hobart, Mich.; Oct. 1-15, North Adams, Mich.; Oct. 22-Nov. 5, Irwin, Pa.; Nov. 12-26, Bellefontaine, Ohio; Dec. 3-17, Bowling Green, Ohio.

Michael Walsh—Aug. 1-5, Philadelphia, Pa.; Aug. 6-10, Ocean Grove, N.J.; Aug. 11, Pinebrook Bible Conference, East Stroudsburg, Pa.; Aug. 21-27, Altoona, Pa.; Aug. 28-Sept. 4, Winona Lake, Ind. Charles F. Weigle—Aug. 15-31, Winona Lake, Ind.; Sept. 3-17, Richmond, Va.; Sept. 24-Oct. 15, Johnstown, N.Y.; Oct. 22-Nov. 5, Adrian, Mich.

FUTURE ENGAGEMENTS OF EXTENSION DEPARTMENT

Carl Armerding—July 29-Aug. 5, Altoona, Pa.; Aug. 6, Chicago, Ill.; Aug. 13-19, Canadian Keswick, Ferndale, Ont.; Aug. 21-27, Hawthorne, N.J.; Sept. 3-8, Birmingham, Ala.; Sept. 10-17, Decatur, Ala.; Sept. 18-24, Dadeville, Ala.; Oct. 2-6, Altoona, Pa.; Oct. 8-13, New Bethlehem, Pa.; Oct. 16-20, Toledo, Ohio; Oct. 22-29, Worcester, Mass.

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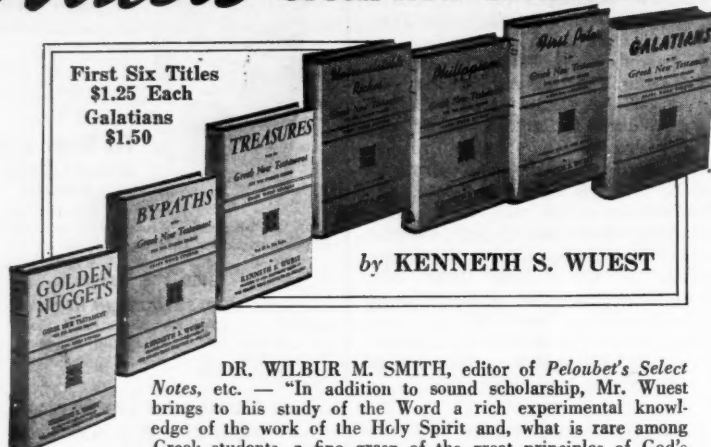
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Homer W. Grimes—Sept. 3-17, Oakland, Calif.; Oct. 11-22, Chico, Calif.; Oct. 25-Nov. 5, Seattle, Wash.

R. J. Kees—Aug. 1-13, Owensville, Ind.; Aug. 15-27, Milan, Ind.; Sept. 12-24, Minneapolis, Minn.; Sept. 26-Oct. 8, Milwaukee, Wis.; Oct. 10-22, Bloomington, Ill.; Oct. 24-Nov. 5, Bryan, Ohio.

John F. MacArthur and Gordon Davies—Sept. 1, 2, Chicago, Ill.; Sept. 3-17, Michigan City, Ind.; Sept. 24-Oct. 8, Chicago; Oct. 15-29, St. Paul, Minn.

Irwin A. Moon—Army camps and naval training stations, Pacific Coast area.

Raymond O. Nelson—July 16-Aug. 13, Detroit, Mich.; Aug. 30-Sept. 10, Gladstone, Mich.; Sept. 27-Oct. 8, Jamestown, N.Y.; Oct. 10-22, Bradford, Pa.; Oct. 24-Nov. 3, Jamestown, N.Y.

William H. Rice—Aug. 6-20, Watford City, N.D.; Sept. 5-17, Columbus, Ky.

W. W. Shannon and M. A. Guido—Army camps in Southern States.

Ralph E. Stewart—Aug. 6-11, Fair Haven, N.Y.; Aug. 13, Buffalo, N.Y.; Aug. 14-20, Stroudsburg, Pa.; Aug. 23-27, Scranton, Iowa; Aug. 30-Sept. 10, Windom, Minn.; Sept. 17-Oct. 1, Lincoln, Ill.; Oct. 3-15, Peoria, Ill.; Oct. 18-29, Three Rivers, Mich.

Mrs. Arthur F. Tylee—Aug. 1-6, Edgewater, Md.; Aug. 12-20, Southampton, Pa.



Prohibition and Prayer

(Continued from page 667)

effective organization known as the Women's Christian Temperance Union. Chiefly through the continuous efforts of this organization national prohibition was made possible and the Eighteenth Amendment was incorporated into the Constitution of the United States. All of this was accomplished through much prayer and untiring effort on the part of these "voteless and moneyless" women.

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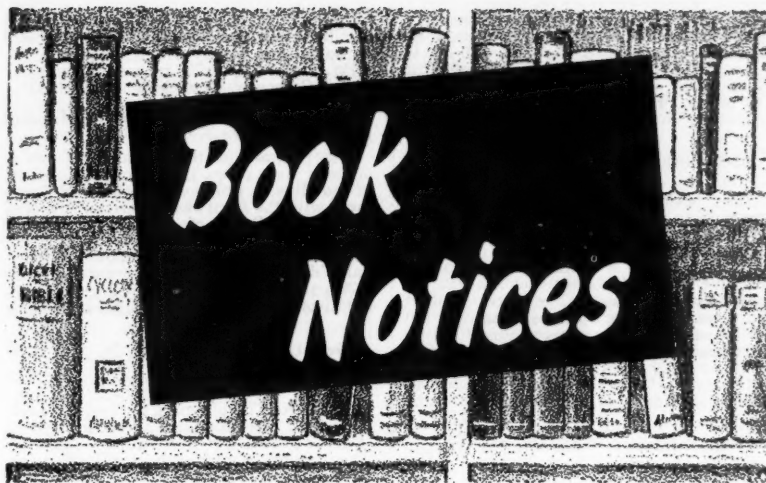
Some years ago, Kathleen Norris, the popular author, speaking in favor of law enforcement at San Francisco, said, "In its defense I ask womankind to use the strongest weapon, one which the Wets never use—prayer." This, though the mightiest of all weapons, we are in danger of ignoring as we come to depend more and more upon organization and political influence in accomplishing our ends. "These ought ye to have done, and not to leave the other undone" (Matt. 23:23).

By voice, vote, and pen we should exert whatever influence we may have to again bring about prohibition. We must educate, educate—recalling that a new generation has arisen since prohibition received favorable consideration, and recognizing that effective education must precede legislation in order to make legislation permanent. Education, legislation, and prayer are the weapons to be employed.



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Moody Monthly



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192 pages. 5 x 7½ inches. Fleming H. Revell Co., New York. \$2.00. P.B.F.

The Coming Tribulation, by Cecil J. Lowry, D.D.

A subtitle to this pamphlet is "Heading for World Government and Antichrist." It is the purpose of the author, who is principal of the Southwestern Bible Institute, Fort Worth, Tex., to show that, as in the time of Noah, and for the same reason, "God's wrath, in a different form, is about to be poured out without measure upon this present ungodly world." Most of the book is devoted to proving that the Flood really occurred, and to a discussion of the conditions that brought it about. The rest presents a picture of modern times and its evils.

One wonders, however, why the author seems to go out of his way to place the blame for it upon the Jews particularly. He uses the same catchwords and methods as the propagandists of certain foreign "isms" which use anti-Semitism as the spearhead of their evil purposes—such words as the "international conspirators," the "Christ-haters," the "Christ-crucifiers," while the word "Jew" is frequently in apposition to the names of prominent men, should the reader not be aware of the fact that they are Jews. This mars what would otherwise be in many respects an excellent piece of work.

114 pages. 5¼ x 8 inches. Zondervan Publishing House, Grand Rapids. Paper, 75 cents. N.J.S.

The Creative Delivery of Sermons, by Robert White Kirkpatrick.

The author feels that theological seminaries have treated sermon delivery as a far too subordinate subject. He believes the sermon should be experienced by the pastor at the time of its delivery if it is to be experienced by the people who hear it. This particular reviewer was impressed with many of the ideas presented, but he wondered repeatedly whether the author

himself had always experienced at the time of his writing the ideas he wanted his readers to experience. Not everyone will follow the author in all of the psychological foundations set forth, but there is scarcely a preacher who would not profit by consideration of the book's general principles. 235 pages. 5½ x 7½ inches. Macmillan Company, New York. \$2.50. W.W.F.

Discovering the Boy of Nazareth, by Winifred Kirkland.

This book presents much interesting historical and geographical background in the life and times of the boyhood of Jesus. It emphasizes the humanity of Jesus, but omits references bringing out His deity. The book is intended especially for young people.

64 pages. 5 x 7½ inches. Macmillan Company, New York. \$1.25. W.W.F.

Roads to Reno, Liquor Mad America, by U. E. Harding.

These books contain messages on morals and home life. While they are not evangelistic, they contain some much-needed information.

About 60 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents each. W.W.F.

Scripture Quiz Book, by Mabel H. Hansen.

Eight quiz programs of various sorts about testing Bible facts. They are well done and interesting.

48 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. W.W.F.

The Gospel of John, by Otto F. Linn, Ph.D.

This brief exposition of the Gospel of John is influenced and also somewhat enhanced by John's "profound love for symbols." The author's method is to take a whole passage as a unit and to expound the gist of its message, although in the reviewer's opinion he does not always get to the heart of the most important teaching the passage contains. There is many a gem of spiritual insight and many a germ for homiletic development. However, it seems strange that in an exposition of the Gospel of John so little should be said concerning the deity of the Lord Jesus, scarcely anything, indeed, apart from the somewhat ambiguous phrase, "the Son of God, whose person embraced divinity." The author also speaks of the "weakness of premilenialism."

160 pages. 5 x 7 inches. Gospel Trumpet Company, Anderson, Ind. \$1.25. N.J.S.

Answers to Prophetic Questions, by Col. F. J. Miles.

In a clear, concise, sane, and suggestive

way, Col. Miles treats such questions as "Who will rule the world?" "Is selective (partial) rapture scriptural?" "Will the Church go through the tribulation?" and a number of others about which people are thinking much these days.

48 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 35 cents. N.J.S.

Behold Thy Mother, by G. Bylmore Oxnam.

This little book by a Methodist bishop is beautifully illustrated and is a tribute to motherhood. The author shows that "all great mothers are created by their sons and daughters." If Jesus had not singled out his mother, even on the cross, would she have been remembered? Judas failed his mother, so that we do not even know her name. The book is a suitable gift for Mother's Day, Easter, and Christmas, or for the boys in the armed forces.

42 pages. 5½ x 8¼ inches. Macmillan Company, New York. \$1.25. M.I.R.

Our Bible, by J. M. Weidenschilling, M.A., S.T.D.

The purpose of this book is to acquaint the ordinary Christian layman with the facts about the Bible—its books, authors, ancient manuscripts, and canon—which will give him a proper approach to his study of the Bible. At the end of each chapter are questions that provoke study. It could be used as a classroom textbook for study classes in church organizations. The material is presented in a nontechnical, popular way.

95 pages. 5 x 7½ inches. Concordia Publishing House, St. Louis. 35 cents. K.S.W.

Friends O'Mine, by Winifred Rawlings.

A number of acquaintances of the author suggested that she write some of her experiences in connection with her work as a city medical missionary in various slums of England during a period of twenty-five years.

Thus she brings to the reader incidents that are touching, human, warming to the heart, and assuring to the believer that the grace of God is operative everywhere. If you seek encouragement, read this book.

107 pages. 5 x 7½ inches. Pickering and Inglis, London. \$1.25. J.F.H.

A Preface to Bible Study, by Alan Richardson.

A book with the commendable purpose of introducing readers to the Bible, but which promptly throws overboard verbal inspiration, declares the Old Testament to be mingled myth and history ["the myths of Genesis, if treated at the level of science are tales unsuitable even for children," says the author], and otherwise seeks to destroy faith in the Word of God. Then the author proceeds to attempt to make the Book the basis for a life of obedience to God under the guidance of the Holy Spirit.

How appalling to learn that the writer is Bible study secretary for the Student Christian Movement in Great Britain, and how sad that the publication division of the Presbyterian Church in the U.S.A. would choose to republish and recommend such a book to its young people.

128 pages. 5 x 7½ inches. Westminster Press, Philadelphia. \$1.00. H.L.L.

Isaiah, Prince of Old Testament Prophets, by B. A. Copass, D.D.

Here is a real contribution to the study of one of the greatest, if not the greatest, of the prophets of the Old Testament. It is refreshing to read a book, written by a scholar of no mean ability, that considers the book of Isaiah as a unity. The entire approach is reverent, wholesome, and spiritual. His treatment of Isaiah 53 is wonderful: his argument for the unity of the book is convincing. The book contains several appendices of valuable material, including suggested material for sermons, and also a list of familiar songs based wholly or in part on the teachings of Isaiah. The author, who retired about a year ago after serving

as professor of Old Testament Interpretation at Southwestern Baptist Theological Seminary in Texas, gives us the fruit of his many years of devoted study.

191 pages. 5½ x 7¾ inches. Broadman Press, Nashville. \$2.00. W.W.F.

The Risen Soldier, by Archbishop Francis J. Spellman.

This is a thrilling creation. The purpose of the writer is to bring personal consolation and renewed faith to those who are troubled and sorrowing in these present war-torn days, especially parents who have lost sons and wives who have lost husbands. The author's theme is that just as Mary, the mother of Christ, gave her Son for the salvation of the world, so mothers all through the land today are giving up their sons that freedom may be preserved. The author works out his plan through telling the Christ story in close parallel with the American soldier.

While this is a thrilling story, it must be insisted that it is hardly proper to carry out this parallelism and especially to place Christ's sacrifice in the same category as the redemption of man through His vicarious death for the sins of the whole world. At best, the soldier boy with his utmost loyalty can only exert his influence upon the whole body politic.

39 pages. 5 x 7 inches. Macmillan Company, New York. \$1.00. P.B.F.

Is There Religious Liberty in Changing Russia? by Col. F. J. Miles.

The author is widely known as one who is well-versed in matters pertaining to Russia, particularly from the missionary angle. In this little booklet he has packed a remarkable volume and variety of timely information. The history of various religious movements is sketched sufficiently to provide an intelligent background for the happenings of recent years. Some of the radical experiments of Communism have failed quite signally, leaving no alternative but to return to former social and economic practices.

While the government seems more tolerant and kindly disposed than ten years ago, information from behind the scenes indicates that there is actually little or no change of heart, and the godless are just

as godless as ever. Even the most intimately informed can venture little prediction as to just what lies ahead. Religious liberty is at present little better than mere wishful imagination.

42 pages. 4½ x 7 inches. The Russian Missionary Society, Chicago. 35 cents. W.H.H.†

Backsliders of the Bible, by D. B. Eastep.

This book contains seven sermons preached as a series. The writer advocates studying the Bible by topics, and these discourses show how fruitful that plan can be. The messages are interesting and interpretative of the doctrines that are implied in the narratives used. The work is sound and sane. Drawing spiritual lessons from Bible history may be a very individualistic undertaking, but on the whole these sermons are very helpful.

71 pages. 5¼ x 7¾ inches. Zondervan Publishing House, Grand Rapids. 50 cents. J.H.C.

Love Without a Limit, by William Hazer Wrighton, Ph.D.

The title of this beautiful book of devotional meditations, ninety all told, is taken from a poem by Browning. It is a treatise on the love-life of the Christian, inspired by the compelling love of Christ for the more abundant expression of which this love-starved world is crying out today as never before.

102 pages. 5 x 7¾ inches. Moody Press, Chicago. \$1.00. M.I.R.

The Fact of God, by Jacob J. Sessler, Ph.D.

The title of this work is the thesis of the first chapter. Having established the truth that God is a fact, the author proceeds to show how the universe, the Bible, Christ, the Church, the Holy Spirit, man, and the next world are related to God. This volume presents a brief course in Christian philosophy. It is constructive. The style is engaging. The work is suitable for a young people's study class.

A splendid feature of the work is what the author calls "The Forum." This consists of a number of paragraphs of questions on each chapter. These are intended to provoke class discussion in the light of the text.

Frequent quotation of the Scriptures and pertinent illustrations and allusions give authority and clarity to the work.

159 pages. 5½ x 7½ inches. Fleming H. Revell Company, New York. \$1.50. J.H.C.

Ten Dialogues between Rabbi and Pastor, by John Keizer.

The purpose of these dialogues, which actually took place, is to show the identity of the Messiah prophesied in the Old Testament with the Lord Jesus Christ of the New Testament. Some of the most important Messianic passages are interestingly and convincingly discussed. It should prove a valuable little pamphlet for this purpose.

29 pages. 5 x 7¾ inches. J. Van Boven, 648 Elizabeth St., Kalamazoo, Mich. 15 cents. N.J.S.

Devotions for Youth, by Clark R. Gilbert.

A very useful volume which will meet a real need. The planning for and the preparation of the devotional services of young people's groups constitute quite a challenge. The author, a high school principal, has had unusual interest in this matter and has prepared various types of services.

Those "with Scripture" are short or long as may be desired. Ordinarily the Scripture portion is short but pertinent. Comments and suggested prayers fit the Scripture. Topics are appealing to youth: "Do You Look for Splinters?" "Silent Profanity," "Know Your Whistles," etc.

A weakness is manifest in attempting "Devotions without Scripture," yet many of these are based on the Bible and all on truth. The work is splendidly indexed and should be an aid to any leader of a youth group.

144 pages. 5½ x 8 inches. Association Press, New York. \$1.75. J.H.C.

More Sermons in Stories, by William L. Stidger.

Well selected stories, new and old, which point a moral, illustrate a truth, or present a challenge to better and nobler living, make up this volume. The appeal is not always religious or spiritual; and the urge to better living may thus lack the real dynamic. But the illustrations found here will be very useful to ministers and teachers who will give them proper application. They are pointed, practical, and uplifting. The book is well indexed.

152 pages. 5¼ x 7¾ inches. Abingdon-Cokesbury Press, New York. \$1.50. H.L.L.

Galatians in the Greek New Testament, by Kenneth S. Wuest.

It is a great satisfaction to find a book which combines careful scholarship and a warm-hearted love for Christ and His Word. The author as teacher of New Testament Greek at the Moody Bible Institute has given us such a book. There is trustworthy exegesis of the Greek text and spiritual appreciation for the message of Galatians.

There are two problems facing the author of such a book. One problem is to present the scholarly treatment of the Greek text in a simple manner for the English reader. The other is the problem of interpretation involved in the particular message of Galatians. As to the first, the English reader, for whom the book is intended, will find no difficulty in following the clear presentation of the material derived from the Greek text. The plan of the book is to present a complete exegesis of Galatians after two helpful sections dealing with the historical background and an analysis of the letter. The book is concluded with a fuller translation of the entire text of Galatians.

Regarding the interpretation of Galatians, the prominent issue is the exact relationship of law and grace. The author gives much help on the question of salvation by grace throughout the Old Testament.

This book is primarily for study and reference rather than consecutive reading. It is a valuable addition to study books on Galatians.

192 pages. 5¼ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. G.A.F.

†Dr. William H. Hockman

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God's Answer to Young People's Problems! by William W. Orr, D.D.

This booklet has helpful treatment of problems close to the heart of many young people today. What about certain worldly amusements, certain habits, and how spend spare time? The kindly and sympathetic treatment of more than a dozen such problems makes this a splendid book to give to young people.

32 pages. 5 1/4 x 7 1/2 inches. Author, Calvary Baptist Church, Placentia, Calif.

W.W.F.

The Soldier Who Won the Toss, by Clarence Edward Macartney.

This outstanding preacher dramatizes in this sermon the reactions of the four Roman soldiers on duty at the crucifixion of Jesus.

15 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 15 cents.

W.W.F.

1000 Sermon Outlines, by T. W. Callaway.

The author, pastor of the St. Elmo Baptist Church, Chattanooga, has sought in these outlines, all of which have only three points, to provide special help for pastors and Bible students. His purpose has been to aid them in finding themes for short devotional talks. Many of the outlines are suggestive and helpful, and might be the means of "priming the pump" when one needs special help in preparing a short message. It has a fine index of subjects treated, as well as a list of Scripture references.

148 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.25.

W.W.F.

The Gospel of Mark, by Otto F. Linn.

This book is one of a proposed series of commentaries on the four Gospels. Its form is readable and lends itself easily as a book of reference. It is obviously designed as a simple presentation for readers who may have little knowledge of the Bible.

Regarding its content there is much to be desired from the standpoint of accuracy and clarity of statements involving important truths. The author states that "there is indubitable evidence that Mark was known to, and used by, both Matthew and Luke." He also places the date of Mark at A.D. 67, and that of Matthew after A.D. 70. Far from being "indubitable," both these positions are repudiated by trustworthy scholarship.

The exposition of the passage dealing with the death of Christ makes no mention of Christ as a vicarious sacrifice, but says, "In this act of heroic sacrifice Jesus became the hero of humanity. Through it he has become the eternal companion of every aspiring, upward-striving soul." The author speaks also of "the challenge of the cross" and its "powerful appeal to the heroic in man which motivates repentance and inspires to moral grandeur." That this is the only treatment of the atonement renders the book unacceptable.

175 pages. 4 1/2 x 7 inches. Gospel Trumpet Company, Anderson, Ind. \$1.25. G.A.F.

Education for the American People, by Karl Stecher.

This book is a plea for a practical education. The author cries out against what he terms a formal education. While he says a number of good things with which most people will agree, he voices a number of conclusions to which there will be vehement objection.

His stress upon the necessity of thoroughness as practiced by the old school is good. His attack upon degrees when they are simply a matter of form and not of substance is equally good. His plea against snobbishness on the part of those who have a classical education toward all others is pertinent.

However, all subjects do not manifest their practicability at the moment and, as the author midway through the book acknowledges, there is a value to subjects which demand thoroughness. There is a

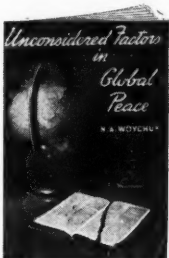
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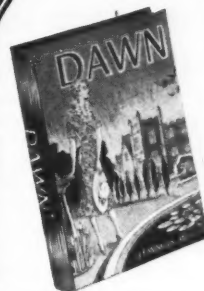
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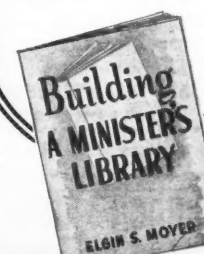
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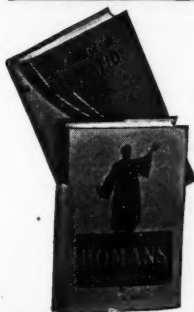


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good deal of stress upon the matter of making a living. In one place the author says that the college instructor is paid better than the one going into the world (p. 51)—a conclusion that hardly squares with the experience of many men in the field of education. Later the author speaks of enjoying "the higher things of life" on an empty stomach (p. 74). The latter conjecture does seem to place more value than is necessary upon the material.

The book is an interesting one. It is provocative.

182 pages. 6 x 9 inches. The Macon Press, Macon, Ga. \$2.75. W.C.

The Path to Perfection, by W. E. Sangster, Ph.D.

The author addresses himself to a difficult question. While he accepts the marrow of Wesleyanism, he rejects both eradication and perfectionism. On the other hand, he feels that the Calvinistic position as reflected in the Westminster Confession is untenable, if any theory of "the gift of supernatural love" is held. We have here a sympathetic view of the Arminian position as it touches the doctrine of holiness. The examination of the doctrine is made from the biblical, the theological, and the psychological viewpoints. It is natural that there will be a number of statements in the book with which those of another school of theology will differ. The question concerning the social gospel and pacifism are raised (pp. 168-184). Here again, many will not agree with all that is written. The book was written by Dr. Sangster during the blitz on London.

214 pages. 5½ x 8½ inches. Abingdon-Cokesbury Press, New York and Nashville. \$2.00. W.C.

With Christ in a Shell Hole, by C. Gordon Brownville, D.D.

Dr. Brownville, a soldier in World War I delivered the addresses that make up the chapters of this book as Sunday evening sermons in the Tremont Temple Baptist Church, Boston. The sermons were preached by request. Experiences of his life as a soldier were used and from these helpful lessons were drawn. The audience were large, being made up in part of chaplains in attendance at the Chaplain School of Harvard University. The author is especially attractive to servicemen because of his distinguished record as a soldier.

The titles used are intriguing. Some are "When the Kaiser's Son Came to Call," "Flirting with Death in No Man's Land," and "Sentenced to Die." The work is timely and merits reading. We predict that many will be led to Christ by perusing its pages.

139 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.50. J.H.C.

Yakalo—Indian Boy of Brazil, by Dorothy Grunbock and Emmy Lou Osborne.

At the first reading, Primary boys and girls will be delighted with this missionary story; the next time through, they will joyously discover that the pictures have been drawn for them to color. And as they color, they will read the story over and over. The narrative traces the strange daily experiences of an Indian family in Brazil before and after the white missionaries come, bringing the good news of Jesus and His love. There are only a few lines of print at the bottom of each large page, leaving as much space as Primary children should have in which to enjoy coloring.

32 pages. 11 x 14 inches. Moody Press, Chicago. 35 cents. L.E.L.

Abundantly Above, by Harold Lind-sell.

A Christian novel centering around the spiritual struggle of a college student who has been misled by a philosophy teacher. His love for an earnest and consecrated Christian girl brings him under the effective preaching of the gospel. The situations are natural and the solution is a happy one.

150 pages. 5 x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. H.L.L.

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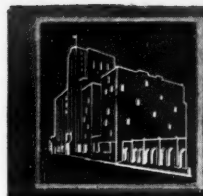
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This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

THE Board of Trustees of the Moody Bible Institute takes pleasure in announcing the election of a new member,



Mr. Jarman

Maxey Jarman, president of General Shoe Corporation, Nashville, Tenn. Mr. Jarman, an active Christian layman, is a member of the Sunday School Board of the Southern Baptist Convention and teaches a young men's Bible class in the First Baptist Church, Nashville. He is also president of the board of the Tennessee Baptist Orphanage, a trustee of the Tennessee Baptist Foundation, a trustee of George Peabody College for Teachers, and a director of the National Boot and Shoe Manufacturers Association.

Educated at the Massachusetts Institute of Technology, he started work as a clerk in the shoe company in July, 1924, and after a series of promotions was elevated to the presidency in 1932. He recently served as chairman of a mission sent by the United States government to England to investigate the leather situation.

Harold Reed Cook will teach Spanish at the Institute beginning with the fall term.



Mr. Cook

John S. Ironside has accepted the invitation of the Institute to become assistant to the superintendent of men, and will enter upon his duties September 1. Before coming to the Institute as a student in 1939, Mr. Ironside was graduated from the University of California and had had considerable business experience. Since his graduation from the Institute in 1941, he has been serving as assistant pastor of the Moody Memorial Church, Chicago.

August, 1944

After four years of faithful service in the Business Division of the Institute as



Mr. Constable

assistant to the director of the Bureau of Maintenance, Robert L. Constable was transferred to the Educational Division on July 1, to become director of the Correspondence School. Mr. Constable comes to a very important work in the Institute, in which at present there are more than twelve thousand active students enrolled.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Dr. Wilbur M. Smith, Dr. Warren Filkin, Dr. G. Allen Fleece, Aug. 5, Moody Day, Winona Lake, Ind.

Dr. William Culbertson, Aug. 20, Evangelical Church Camp Meeting, Mexico, Pa.

Dr. Harold L. Lundquist, Aug. 20, Highland Park Baptist Church, Detroit, Mich.; Aug. 27, Buena Memorial Presbyterian Church, Chicago, Ill.

Talmage J. Bittikofer, Aug. 20-Sept. 2, Wabanna Bible Conference, Edgewater, Md.

George S. Schuler, Aug. 5, Philadelphia Youth Center, Philadelphia, Pa.; Aug. 6, Church of the Open Door, Philadelphia, Pa.; Aug. 20, Cranford Tabernacle, Philadelphia, Pa.

W. L. Burton, Aug. 13, Galilee Baptist Church, Des Moines, Iowa.

Wendell P. Loveless, Aug. 13-18, Winona Lake, Ind.

FROM FIELDS AFAR

Edin Cornelius Alsen '22, missionary to Tibet, arrived recently in the United States. He flew from China to India, where he obtained passage on a Norwegian vessel to New York. For fifteen years he had worked along the border of Mongolia. He went out first under the Norwegian Missionary Alliance, and then felt the call to Tibet, where he organized a new work in 1938. He and his wife and five children were repatriated from Norway two years ago. He has two boys in the U. S. Army.

Alfred Thompson '12, who has been a missionary with the Sudan United Mission since 1913, and is now home on furlough, hopes to return to Numan, Nigeria, W. Africa. He and his wife (Flossie M. Gibson '13) expected to sail from the east coast June 10. They felt impelled to return to their field since the Danish Mission, with which they are associated, re-

ports that Danish missionaries home on furlough are unable to return.

Mrs. Stanley N. J. Wright (Ennelle Louise Shappell '31) reports that her wedding last November was the first missionary wedding and the first Protestant marriage ceremony every conducted in Piedecuesta, Colombia, S. Amer., a city of some 18,000 inhabitants, in a valley at the foot of the Andes mountains. The city was founded in 1776.

Esther Blowers '23, is teaching in the Baptist Training School for young women, at Recife, Pernambuco, Brazil. She is also teaching Bible in the primary school (first four years). She oversees all the Child Evangelism Fellowship work in North Brazil, a territory as large as all of the United States east of the Mississippi. When she wrote, she was teaching *Step by Step through the Bible*, a child evangelism book translated for her work, to a class of one hundred fifty children, between ten and twelve years old.

Mary G. Feister '32, recently placed Bibles into the hands of three prominent persons in Granada, Nicaragua, Cent. Amer., where she is working under the Central American Mission. Those receiving the Bibles were a Polish Hebrew; a student of law, who is secretary to the mayor of Granada; and to a member of the wealthy class of the city. Each of these persons came in search of a Bible because of a personal interest in knowing its contents.

Herbert Cook '36, and his wife (Muriel Stevenson '35), are planning to transfer their press and bookshop to Rethi, two hundred miles to the south of their present location at Aba, Congo Belge, Africa, where they are laboring under the Africa Inland Mission. The new location enjoys an excellent climate, free from malaria, and is an advantageous point for distributing supplies to all points of the field. They write of receiving several tons of paper for their publishing work and hope to begin printing the Old Testament in Bangala this year, book by book, beginning with Genesis. The British and Foreign Bible Society continues to send thousands of New Testaments with Psalms in six different languages to their field of service.

Leola Barnum '34, writes concerning the famine in Bengal, which is south of where she is at Banskandi, P.O. Assam, India. The same conditions are reaching her locality, where there is now a shortage of rice. When she went to India a water boy received \$3.00 a month, now his pay is \$15.00 a month. If the water boy has a family and children, his pay is even higher. This illustrates the financial problem faced by missionaries in this area in the present emergency.

Paul Sheetz '41, and his wife (Charlotte L. Hall '40), are now settled in Curaçao,

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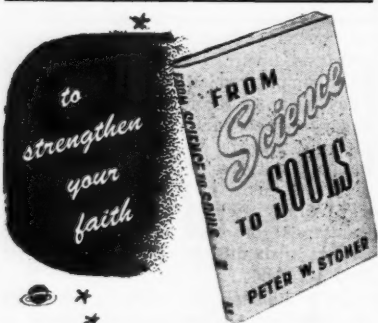
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Netherlands West Indies. Their local address is Bredestraat 153. They describe experiences in learning the language, doing personal work with homesick soldiers and sailors, and distributing tracts among Americans stationed there or the crews of Allied ships stopping over for a day or night.

George Haight '25, tells of his efforts with two different expeditions to find the five American missionaries of the New Tribes Mission who disappeared months ago. Mr. Haight is working in Santiago, Bolivia. He is convinced that these missionaries lost their lives at the hands of the very savages they were seeking to help.

Margaret C. Pedersen '33, writes encouragingly from Fortaleaza, Ceara, Brazil. "There have been conversions in the little chapel, and attendance at Sunday school averages between forty-five and fifty." The dedication of a new building was set for the latter part of May, when special meetings were planned with all evangelical groups in the city participating.

WITH THE ARMED FORCES

Robert Murfin '42, has recently returned to the States from the South Pacific to attend officers training school, the reward from his executive officer for a job well done. His record includes ten months overseas, five major battles, 45,000 miles of travel, from an apprentice seaman to a first class petty officer, thirty-three days in a hospital, miraculous escapes from death, revival aboard ship. Statistics declare that amphibian forces seldom make more than one invasion, but he has made more than twenty. He joined the Navy to win men to Christ, and God has honored His Word and answered prayer.

STUDENTS OF OTHER DAYS


James Meredith Lower '41, has accepted the pastorate of the Congregational Church, Marion, Iowa. He will attend Coe College at Cedar Rapids, Iowa, this fall.

Mary Jameson '97, writes an interesting letter regarding the evangelistic work she has enjoyed during the years, also special work among the Japanese and Italians in California. While the former are now scattered, the latter have their own church and pastor.

Lee Lewis '34, has been selected as superintendent of Missions of the St. Joseph, Mo., Baptist Association, working under the Southern Baptist Home Mission Board, giving special emphasis to city mission work. Prior to taking his new responsibilities, he was pastor of the First Baptist Church of Stansbury, Mo.

C. V. Bussell '31, and Mrs. Bussell (Luella B. Cooke '31) are now associated with the Poinciana Baptist Church, which serves the government housing project at Key West, Fla. Mr. Bussell organized and dedicated the church on Feb. 6. It had a charter membership of seventy-five and was debt free. Prior to taking up his new duties in Key West, Mr. Bussell was pastor of the South Miami Baptist Church for nine years.

V. E. Sears '42, reports a gracious



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revival in the First Baptist Church of Goshen, Ind., where he is pastor. Dr. D. R. Thomas, of Mt. Vernon, Ind., was the evangelist.

Peter A. Klein '04, has been supplying the pulpit of the Tabernacle Baptist Church of Seattle, Wash., since last November.

John T. Sisemore '34, and his wife (Margaret Dornhoefer '33), who were associated with the Buchanan Street Baptist Church of Amarillo, Tex., for more than nine years, have recently gone to the Hillcrest Baptist Church of Dallas, where he will have charge of the music and educational work. In Amarillo they had the responsibility of director of Music and Education of the church of which Mr. Sisemore's father was pastor for twenty years. The Hillcrest Church, with a membership of 2,300, has had about two hundred baptisms since Jan. 1. The Sunday school attendance recently reached 1,144.

Joseph O. Nelson '22, became director of Christian Education and Missionary Promotion for the Nebraska Baptist State Convention Dec 1. For six years previous, he was pastor of the First Baptist Church of Birmingham, Mich.

Ralph Vosburgh '35, is now pastor of the Second Baptist Church of Edmeston, N.Y. The church, which has some two hundred and fifty members with forty-four in the service of their country, is prospering under his leadership.

Edward Russel Cummings '37, received the bachelor of theology degree from Pikes Peak Bible Seminary, and was inducted into the Army on the same day. He will be serving as chaplain's assistant at Camp Shanks, N.Y.

Alvin Bray '42, and Mrs. Bray '42, are

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ministering at the newly incorporated Fundamental Bible Church, 6140-42 W. Gunnison St., Chicago. This church supports Harry Wagoner '43, and Garnet Wagoner '43, who have now arrived at Minna, Nigeria, W. Africa.

Fern Ruberg '40, has begun missionary work in the Ozarks. She is stationed at Bentonville, Ark.

William Parker '11, was recently bereaved by the death of his wife at their home in Smithfield, Ont.

Robert H. Scruton '41, has accepted the call of the Addison Heights Bible Church, Chicago. Previously he was pastor of the Webbs Creek Baptist Church, Commerce, Ga.

L. P. Cassel '13, has just completed his fourteenth year as pastor of the Grace Baptist Church, Des Moines, Iowa. Improvements have been made on church property, and a number of students from his church have been graduated from the Institute, where others are now attending.

Torrey M. Johnson '30, pastor of the Mid-West Bible Church, Chicago, has been elected president of the Board of Trustees of the Chicago Hebrew Mission. Mr. Johnson reports that the twenty thousand dollars' worth of cancelled bonds representing the indebtedness on his church auditorium were burned May 10, five and a half years before they were due. Numerous store buildings in the block on which the church building is located have been purchased to accommodate the Sunday school pupils. The church has recently called Robert A. Cook '30, pastor for four and a half years of the First Baptist Church, La Salle, Ill., to become associate pastor. He will be managing editor of the *Mid-West Messenger*, assist in the radio preaching, as well as from the pulpit, in addition to other responsibilities.

Cecil T. Allin '23, reports the results of patient work as pastor of the First Presbyterian Church of Mount Zion, Ill. He and his wife (Olga Anderson '23) live in a small village of four hundred with a constituency of 1,500 persons, for whose spiritual needs they are mainly responsible.

BIRTHS

To Cary Vaughn and Mrs. Vaughn (Sarah Ann Bierman '40), a daughter, Annie Marie, May 24, at Burke, Tex.

To Ted Woodard '43, and Mrs. Woodard, a son, Billy Ray, May 29, at Richmond, Ind.

To Harold George Martin '39, and Mrs. Martin (V. Eloise Dorsey '39), a son, Tyndale Whitfield, May 27, at Toronto, Ont.

MARRIAGES

Jim Crowthers '43, and Betty Barwell, June 4, at Tacoma, Wash.

Harry B. Greer '41, and Marian Engle, Apr. 9, at Wilkinsburg, Pa.

Marquis J. Stokes and Lucille L. Kramp '36, Apr. 9, at Shaker Heights, Ohio.

Ira David Halvorsen and Norma M. Wall '42, at San Marcos, Tex.

Frederick A. Fels '38, and Margaret Ann Hebsacker, June 17, at Narberth, Pa.

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INDEX FOR VOLUME XLIV

September, 1943, to August, 1944

SUBJECTS

Advertising and the Gospel, Arnold Torsell....	16
America after the War, Britain and, Will H. Houghton and Charles T. Cook.....	6
America Facing Sunrise or Sunset? Is, Will H. Houghton.....	432
America's Spiritual Responsibility in the War and After, Will H. Houghton.....	69
Believe, What Difference Does It Make What I, Donald Crawford.....	555
Bes'ering Our Cities for Christ, Hyman Appel- man.....	186
Bible Evolution, Hyman Appelman.....	380
Bible for Today—God Speaking, The, Harry J. Mauger.....	67
B'ith from Above, The, John R. Riebe.....	378
Book Notices.....	48, 104, 170, 238, 306, 363, 416, 478, 534, 588, 645, 695
Books for the Blind, Louise Harrison McCraw Borneo, A Pioneer in, Nell B. Caley.....	502
Britain and America after the War, Charles T. Cook and Will H. Houghton.....	6
Challenge of the Whiteness Harvest, The, Robert Hall Glover.....	438
Christ in the Camps, Werner C. Graendorf.....	10
Christian Endeavor Ring, The Story of a.....	616
Christian Women, Susan M. Ostrom.....	496
Christ's Last Message to His Disciples, Donald K. Blackie.....	376
College Students Want Christ, Robert Oertel.....	18
"Come—Take," Kenneth A. Chapman.....	668
Consider the Lilies, LeBaron W. Kinney.....	657
Cool Shade of the Trees, In the, Ivan H. Hagedorn.....	553
Defense of the Scofield Bible, In, Archer E. Anderson.....	608
Editorial Notes, Will H. Houghton.....	3, 59, 115, 183, 255, 315, 371, 427, 487, 543, 597
Effect of Christ's Death upon Guilt, The, J. Edward Hakes.....	377
Evangelism and Moral Reform, W. W. Shannon.....	123
Evangelism, Organizing for, John F. MacArthur.....	320
Evangelism—the Other War and Now, Gipsy Smith.....	63
Evangelism? What Shall We Do Now in, Will H. Houghton.....	127
Evangelistic and Bible Conference Fields, Ernest D. Christie.....	46, 102, 167, 234, 302, 360, 412, 474, 530, 584, 642, 692
Faith Lost in College, Peter W. Stoner.....	660
For Sermon and Scrap Book, William Norton.....	162, 230, 298, 358, 410, 468, 526, 580, 638
Founder's Week Conference, 1944, Warren Filkin.....	385
Founder's Week, The Real Significance of, Robert A. Cook.....	196
Fourteen Jonahs, Ben Owen.....	383
Fourth Freedom, The, Earl Froh.....	550
Getting Ready for Christ, William Sanford LaSor.....	188
Glorious of the Ministry, The, William Ward Ayer.....	264
God and the Paratrooper, Delbert Kuehl.....	134
God Cannot Lie, Phyllis I. Roberts.....	442
God in a World of War, Joseph Taylor Britan.....	500
God's Peace in a World at War, R. H. A. Haslam.....	8
Golden Nuggets for Bible Students, Kenneth S. Wuest.....	19, 78, 136, 190, 272, 332, 390, 448, 502, 559, 618
Good Soldier of Jesus Christ, A., W. Twyman Williams.....	494
Grace of God on Guadalcanal, The, Amos T. Lundquist.....	118
Heart Rest, F. B. Meyer.....	125
Hereafter, The, Harold L. Fickett.....	436
Highest Hour of the Highest Office, The, W. Herschel Ford.....	267
Holy Mea and a Holy Mount, Charles J. Woodbridge.....	491
Home-grown Opportunities, Anna T. Hill.....	198
How Does a Revival Begin? Armin R. Gesswein.....	61
How to Read the Book, H. Clifford Bristow.....	440
Human Government Falls—Divine Government Comes, George H. Gilmer.....	605
"I Am the Truth," Gene Farrell.....	381
Importance of Christian Training, The, Hannah Jordet Ericson.....	547
Impressions of a Christian Serviceman, Theodore W. Engstrom.....	614
Infinite and Infinitesimal, V. Raymond Edman.....	612
Institute and Alumni, Warren Filkin.....	107, 175, 246, 308, 364, 420, 480, 537, 593, 649
Institute and Alumni, John R. Riebe.....	690
International Uniform Sunday School.....	51
International Uniform Sunday School.....	34, 94, 156, 224, 290, 352, 404, 462, 520, 574, 632, 684
Is America Facing Sunrise or Sunset? Will H. Houghton.....	432
Is There Religious Liberty in Russia? F. J. Miles.....	322
"Isn't It Grand to Be a Christian?" Mary Starck Kerr.....	14
"I Will Give You Rest," Edith S. Noves.....	497

Just and Durable Peace, A, Stephen E. Slocum.....	128
Just and Enduring Peace, A, Roy L. Aldrich ..	603
Language the Key to the Missionary's Message, John R. Riebe.....	610
Launching of the <i>Dwight L. Moody</i>	5
Living Christ Meets Our Doubts, The, Robert B. Munger.....	430
London Calling! Charles T. Cook.....	19, 76, 133, 202, 274, 330, 390, 446, 506, 559, 615
Man Born Blind, The, William Thomas.....	192
Man Who Wrote "Showers of Blessing," The, Ernest O. Sellers.....	132
Minister and His Work, The, R. E. Hough.....	262
Mission of Hymns, The, Altha H. Elliott.....	662
Missionary Department, William H. Hockman.....	22, 80, 138, 204, 276, 334, 392, 450, 508, 562, 620
Missionary Vision on a Southwest Pacific Air Corps Base, Werner C. Graendorf.....	194
"Most Gladly Therefore," Gene Farrell.....	606
Needed—a Re-emphasis on Doctrine, Part II, J. F. Strombeck.....	12
Nothing Matters Now but Victory, Esther MacKay.....	71
"Once for All," Hyman Appelman.....	601
Only a Tract, Jacob Gartenhaus.....	384
Organizing for Evangelism, John F. MacArthur.....	320
Our Monthly Potpourri, Harold L. Lundquist.....	26, 84, 144, 210, 280, 342, 396, 454, 512, 566, 624, 678
Paid on Account, Roy L. Tawes.....	382
Paper Trade in Ancient Palestine, The, Viola Cameron.....	659
Peace in Peril, H. Clifford Bristow.....	195
Pioneer in Borneo, A, Nell B. Caley.....	324
Place of the Church in the Postwar World, The, Perry F. Haines.....	130
Postwar Church, The, Benjamin J. Johnson.....	266
Postwar Planning, Norman H. Camp.....	557
Postwar Planning for the Churches, Richard H. Schneberger.....	325
Practical and Perplexing Questions, Nathan J. Stone.....	32, 90, 154, 220, 286, 350, 402, 460, 518, 572, 630
Premillennialist, Why I Became a, R. Lofton Hudson.....	197
Profanity on the Radio, Frederick Erdman.....	614
Prohibition and Prayer, D. H. Kress.....	667
Purpose of the Law, The, W. Hobart Childs.....	263
Radio Evangelism, Charles E. Fuller.....	257
Real Significance of Founder's Week, The, Robert A. Cook.....	196
Religion Versus Revelation, Ernest L. Beuter.....	15
Repentance, Arthur F. Jones.....	319
Revival Begin? How Does a, Armin R. Gesswein.....	61
Russia? Is There Religious Liberty in, F. J. Miles.....	322
Scofield Bible, In Defense of the, Archer E. Anderson.....	608
Seasons of God, The, John B. Kenyon.....	269
Separation from the World, James F. Spink.....	665
Shipwreck and a Program, A. H. Daniel Friberg.....	64
"Showers of Blessing," The Man Who Wrote, Ernest O. Sellers.....	132
Signed, Sealed, and Delivered, R. G. Sappenfield.....	185
Sin of Pride, The, Arthur Hedley.....	666
Soldiers, Sailors, Marines, Coast Guards, 20, 74, 134, 200, 270, 328, 388, 444, 504, 560, 616	670
Spirit of the Messiah in Hebrew History, The, Max I. Reich.....	326
Stam, Martys, John and Betty, Theodore W. Engstrom.....	190
Story of a Christian Endeavor Ring, The, H. H. Hudson.....	614
Study in Postmillennialism, A, Paul W. Travis.....	498
Teacher Speaks, A, Sue Duke.....	548
Thanksgiving, R. I. Humbert.....	121
Three Resting Places for God's Children in a Restless World, D. H. Dolman.....	260
Tollberg, Hero, Bill, Russell T. Hitt.....	487
Trees, In the Cool Shade of the, Ivan H. Hagedorn.....	553
Truth Illuminated, William Norton.....	30, 88, 152, 218, 284, 348, 400, 458, 516, 570, 628, 680
Unending Joy, An, Arthur Hedley.....	317
Uniqueness of the Lord Jesus, The, R. S. Beal.....	545
Unusual Mother, An, J. Edward Hakes.....	493
Upper Springs, The, Prudence Spencer.....	552
Vital Question, A, Willard A. Norton.....	74
Voice of the Empty Tomb, The, Perry F. Webb.....	429
What Difference Does It Make What I Believe? Donald Crawford.....	555
What Shall We Do Now in Evangelism? Will H. Houghton.....	127
"Where Are the Nine?" F. L. Squires.....	122
Where Is Eddie? Anne H. Rees (Mrs. C. Schlaitzer, 618).....	549
Why Does God Allow Hitler to Torture the Jews? Fred Kendal.....	72
Why I Became a Premillennialist, R. Lofton Hudson.....	197
WMBI.....	56, 112, 180, 252, and
WDLMI 312, 368, 424, 484, 540, 596, 652, 704	

You'll Get Over It, Vance Havner 373

POEMS

A Day, Fred Scott Shepard.....	669
Alone with God, David L. Diehl.....	444
Amazed? Jesus Amazed? Anna Jane Granniss ..	435
And Enoch Walked with God, Marjorie B. Robinson.....	263
"Art Thou a Seer?" Max I. Reich.....	558
Be Brave, Dear Heart, Edith Alice Bang.....	323
Can I Doubt? Theobal Wing Allesen.....	664
% Postmaster? Mrs. E. W. Bliss.....	504
Caught Away, Wilda S. Oatley.....	554
D-Day Has Come, Myrtle J. Bliss.....	602
For Sinners Slain, Louise B. Eavey.....	73
God Bless Our Boys, Elsie C. Vroman.....	120
God Keeps an Honor Roll, Sarah Smith Reed.....	388
God's Gift, C. A. Lufburrow.....	196
"He Is Our Peace," Thomas M. Seller.....	661
His Passion, T. O. Chisholm.....	443
How God Works, Max I. Reich.....	501
"I Change Not," T. O. Chisholm.....	268
Intercession, Will H. Houghton.....	74
Keep Me Trusting, Gertrude R. Dugan.....	375
Light of Ages, Marjorie Hunt Pettit.....	187
Maker of Heaven and Earth, Seraph Llewellyn.....	576
"Missing in Action," William G. Coltman.....	650
Not by Bread Alone, Mrs. E. W. Bliss.....	11
"Not I, but Christ," Carl Armerding.....	318
O Heart of Mine, Fred Scott Shepard.....	268
Our Worth to God, Max I. Reich.....	126
Pilgrims, Ernest O. Sellers.....	558
Robin's Song, The, Annie Johnson Flint.....	492
Secret Weapon, Della Adams Leitner.....	613
Sower, The, John R. Clements.....	496
Stirred Up, James Dickey Allison.....	66
Story of Easter Day, The, Florence Aiken Banks.....	434
Traching of the Light, The, Max I. Reich.....	374
Ten Per Cent, Harriet Heine.....	613
Thy Patience, Lord! T. O. Chisholm.....	377
We Give Thee Thanks, Charlotte M. Kruger.....	117
What Will Thou Have Me Do? T. O. Chisholm.....	7
Where Are the Singers? Ernest O. Sellers.....	124
World's Need Today, The, William Olney.....	615
Yoke Divides the Burden, The, Della Adams Leitner.....	327

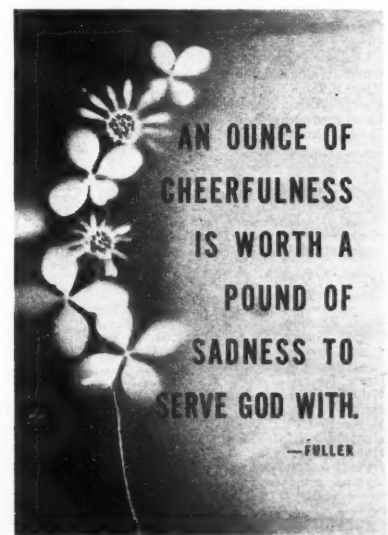
AUTHORS

Aldrich, Roy L.....	603
Allesen, Theobal Wing.....	664
Allison, James Dickey.....	66
Anderson, Archer E.....	608
Appelman, Hyman.....	186, 380, 601
Armerding, Carl.....	318
Ayer, William Ward.....	264
Bang, Edith Alice.....	323
Banks, Florence Aiken.....	434
Beal, R. S.....	545
Beuter, Ernest L.....	15
Blackie, Donald K.....	376
Bliss, Mrs. E. W.....	11, 504, 602
Bristow, H. Clifford.....	195, 440
Britan, Joseph Taylor.....	500
Caley, Nell B.....	324
Cameron, Viola.....	659
Camp, Norman H.....	557
Chapman, Kenneth A.....	668
Childs, W. Hobart.....	663
Chisholm, T. O.....	268, 377, 443
Christie, Ernest D.....	46, 102, 167, 234, 302, 360, 412, 474, 530, 584, 642, 692
Clements, John R.....	496
Coltman, William G.....	650
Cook, Charles T.....	6, 19, 76, 133, 202, 274, 330, 390, 446, 506, 559, 615
Cook, Robert A.....	196
Crawford, Donald.....	555
Diehl, David L.....	444
Dolman, D. H.....	260
Dugan, Gertrude R.....	375
Duke, Sue.....	548
Eavey, Louise B.....	73
Edman, V. Raymond.....	612
Elliott, Altha H.....	662
Engstrom, Theodore W.....	190, 614
Frdman, Frederick.....	614
Fricson, Hannah Jordet.....	547
Farrell, Gene.....	381, 606
Fickett, Harold L.....	436
Filkin, Warren.....	107, 175, 246, 308, 364, 385, 420, 480, 537, 593, 649, 699
Flint, Annie Johnson.....	492
Ford, W. Herschel.....	267
Friberg, H. Daniel.....	64

373	Froh, Earl	550
	Fuller, Charles E.	257
669	Gartenhaus, Jacob	384
444	Gesswein, Armin R.	61
435	Gilmer, George H.	605
	Glover, Robert Hall	438
263	Grandorf, Werner C.	10, 194
558	Granniss, Anna Jane	435
323	Hagedorn, Ivan H.	553
	Haines, Perry F.	130
664	Hakes, J. Edward	327, 493
504	Haslam, R. H. A.	8
554	Havner, Vance	373
	Hedley, Arthur	317, 666
602	Heine, Harriet	613
	Hill, Anna T.	198
73	Hitt, Russell T.	489
	Hockman, William H.	22, 80, 138, 204, 276, 334, 392, 450, 508, 562, 620, 674
120	Hough, R. E.	262
388	Houghton, Will H.	3, 6, 59, 69, 74, 115, 127, 183, 255, 315, 371, 427, 432, 487, 543, 599, 655
196	Humberd, R. I.	121
661	Johnson, Benjamin J.	266
443	Jones, Arthur F.	319
501	Kendal, Fred	72
268	Kenyon, John B.	269
74	Kerr, Mary Starck	14
375	Kinney, LeBaron W.	657
	Kress, D. H.	667
187	Kruger, Charlotte M.	117
	Kuehl, Delbert	134
556	LaSor, William Sanford	188
670	Leitner, Della Adams	327, 613
	Lewellyn, Seraph	556
11	Lufburrow, C. A.	196
318	Lundquist, Amos T.	26, 34, 84, 94, 144, 118
	Lundquist, Harold L.	156, 210, 224, 280, 290, 342, 352, 396, 404, 454, 462, 512, 520, 566, 574, 624, 632, 678, 684
268	MacArthur, John F.	320
126	MacKay, Esther	71
	Mauger, Harry J.	67
558	McCraw, Louise Harrison	502
	Meyer, F. B.	125
492	Miles, F. J.	322
613	Munger, Robert B.	430
496	Norton, Willard A.	74
66	Norton, William	30, 42, 88, 101, 152, 162, 218, 230, 284, 298, 348, 358, 400, 410, 458, 468, 516, 526, 570, 580, 628, 638, 680, 689
5, 434	Noyes, Edith S.	497
	Oatley, Wilda S.	554
374	Oerter, Robert	18
613	Olney, William	615
377	Ostrom, Susan M.	496
	Owen, Ben	383
117	Pettit, Marjorie Hunt	187
124	Reich, Max I.	126, 326, 374, 501, 558
615	Reed, Sarah Smith	388
	Rees, Anne H.	549
	Riebe, John R.	51, 378, 610
	Roberts, Phyllis J.	442
	Robinson, Marjorie B.	263
	Sappenfield, R. G.	185
	Schneberger, Richard H.	325
	Seller, Thomas M.	661
	Sellers, Ernest O.	124, 132, 558
	Shannon, W. W.	123
	Shepard, Fred Scott	268, 669
	Slocum, Stephen E.	128
	Smith, Gipsy	63
	Spencer, Prudence	552
	Spink, James F.	665
	Squires, F. L.	122
	Stone, Nathan J.	32, 90, 154, 220, 286, 350, 402, 460, 518, 572, 630, 682
	Stoner, Peter W.	660
	Strombeck, J. F.	12
	Tawes, Roy L.	382
	Thomas, William	192
	Torsell, Arnold	16
	Travis, Paul W.	498
	Vroman, Elsie C.	120
	Webb, Perry F.	429
	Williams, W. Twyman	494
	Woodbridge, Charles J.	491
	Wuest, Kenneth S.	19, 78, 136, 199, 272, 332, 390, 448, 502, 559, 618, 669
	PICTORIAL	
	Central Information Bureau for Prisoners of War	619
	Shots from the Children's Bible Hour Broadcast	129
	S. S. Dwight L. Moody	340
	Worship, Chaplains and Soldiers at	20
	ILLUSTRATIONS	
	Abbot of Lalebale	610
	African beauty parlor, An	22
	African mother with family	611
	Alaska, Mendenhall Glacier, Juneau	August Cover
	Alaskan railroad post exchange	201
	American landing craft	329

	American plays the organ at Westminster Abbey	
	An	November Cover
	Ancient bridge in China	276
	Appelman, Hyman	602
	Approaching China's capital	508
	Ayer, William Ward	264
	Banquet at Detroit Bible Temple	480
	Beal, R. S.	545
	Berglund, Howard S.	480
	Beuter, Ernest L.	15
	Blackie, Donald K.	376
	Boy Scouts	383
	Bristow, H. Clifford	195
	British seamen selecting Christmas cards in Philadelphia	188
	Buy a bond today!	July Cover
	Calvary Baptist Church, New York, entrance and auditorium	265
	Camel caravan and drivers at the Suez Canal	377
	Carneal, Pearl	704
	Cartoon—A Christmas Gift to the Lord	210
	Cartoon—Christian—Why Suffer Loss?	512
	Cartoon—For a Sure Crop in Your Victory Garden	566
	Cartoon—Help Wanted in the Harvest Fields	26
	Cartoon—It Gets Too Hot for Some Christian Soldiers	678
	Cartoon—Married—He Made It Again	84
	Cartoon—The Only Road to Lasting Peace	624
	Cartoon—Prescription for juvenile Delinquency	342
	Cartoon—Thank God for Enough and Some to spare	144
	Cartoon—The Value of the Gift	454
	Cartoon—Why Not About Face?	396
	Cartoon—The World Enters the New Year with Fear	280
	Catbird, The	May Cover
	Chapel congregation, The	194
	Chapel services in camps	389
	Chaplain Alvin E. Houser, choir, chapel, and office	561
	Chaplain Delbert Jorgenson and Chaplain Arthur F. Glasser	505
	Chaplain James B. McLeroy	616
	Chaplain Willard A. Norton	74
	Chaplain Wright's collection of Scriptures	441
	Cherry blossoms in Washington state	499
	Children are receptive to Christian influence	547
	Children campers	549
	Chinese war orphans	562
	Choir of Glenview Naval Base at Addison Street	
	Bible Church, Symphonic	9
	Christmas tree and children	198, 250
	Coast line at LaJolla Cove, Calif.	12
	Continuity group	180
	Dolman, D. H.	260
	Dwight L. Moody goes down to sea, The	September Cover, 5
	Easter lilies	429
	Easter sunrise service, Third Army maneuver troops, Louisiana	April Cover
	Empire State Building, New York	7
	Ericson, Hannah Jorget	547
	Farrell, Gene	606
	Fat-tailed sheep	557
	First inhabitants of Chile	138
	Fisher, Douglas	320
	Ford, William Herschel	267
	Formation of flying fortress	501
	Founder's Week Conference pictures	385
	Freedom of speech, worship, from want, from fear	550, 551
	Friederichsen, Mr. and Mrs. Paul D., and sons	537
	Frye, A. P.	112
	Fuller, Charles E.	257
	Gateway in Guatemala	620
	Gesswein, Armin R.	61
	Golden Gate Bridge	606, 607
	Gospel sign on Highway 41	46
	Graduation Class, M.B.I.—August, 1943	50
	Graduation Class, M.B.I.—December, 1943	364
	Graduation Class, M.B.I.—April, 1944	593
	Guadalcanal scenes	118, 119
	Haines, Perry F.	130
	"Happy New Year"	January Cover
	Hough, Robert Ervin	262
	Houghton, Will H.	69, 432
	Humberd, R. I.	121
	Johnson, Benjamin J.	266
	Kendal, Fred	72
	Kerr, Mary Starck	14
	Kinney, LeBaron W.	657
	Korean village scene	392
	Kuehl, Delbert	134
	Lackey, Sara	20
	Lake Tahoe, Calif.	13
	Landing barges with troops at Kiska	201
	Lethin, Anita	596
	Lookouts on destroyer	329
	Lundquist, Amos T.	119
	MacArthur, Gen. Douglas, in Australia	266
	MacArthur, John F.	321
	MacKay, Esther	71
	Marine Corps parachute soldiers	445
	Marine playing organ	505
	Mauger, Harry J.	67
	Miles, F. J.	322

	Modern street in Jerusalem	557
	Montgomery, Gen. Bernard L., in North Africa	266
	Moody, Dwight L.	320
	Native Christians in New Caledonia	617
	Natives with witch doctor	611
	Navy Cross	489
	Nile, The	261
	"...o'er the land of the free"	605
	Officer's cabin at Valley Forge	492
	Old iron railing on Institute Place, The	246
	Old oak tree with Spanish moss	604
	Old Tangier gateway	80
	"O Little Town of Bethlehem"	189
	Oslo, A winter night scene in	61
	Ostrom, Susan M.	496
	Outdoor chapel being built by soldiers	503
	Outdoor church service	495
	Paratroops in Sicily	135
	Playfair, Guy	618
	Prickly pear cactus, The	June Cover
	Puritans Thanksgiving	121
	Purple Heart medal	489
	Quiet street in Mecca, A	334
	Raw heathenism	204
	Reich, Max I., teaching a class	326
	Reveille	October Cover
	Riebe, John R.	378
	Roadside market	610
	Roberts, Phyllis J.	442
	Rockford Service Center	75
	Rogers, John	112
	Rural India	674
	Russian men, Group of	32
	Saguaro cactus	545
	Sappenfield, R. G.	185
	S.B.M.C. Servicemen's Center in San Francisco	271
	Shannon and Guido at camps	10
	Shea, Beverly	704
	Silent Night	December Cover
	Skier and snow-capped peaks	258
	Smith, Gipsy	63
	Soldiers in chapel services	200, 431, 445
	Spring at Grindelwald, Switzerland	374, 375
	Spring planting	March Cover
	Squires, F. L.	190
	Stam, Helen Priscilla	190
	Stam, John and Betty	190
	Stony Creek Mission	70
	Stronger meat (cartoon)	510
	Studd, Sir Kynaston	506
	Teaching Japanese to Marines	329
	Temple of Komombo, Egypt	261
	Thomas, William	192
	Tiberius and the Sea of Galilee	319
	Tollberg, Mrs. Bessie	490
	Tollberg, Maynard William	489
	U.S.S. Tollberg	490
	Torsell, Arnold	17
	Travis, Paul W.	498
	Trenton Fellowship Center	75
	Tripoli	15
	Washington monument	432
	Wilcutt, Arlen	56
	Wild banana plants	610
	Williams, W. Twyman	494
	Winter	February Cover
	Winter scenes	259, 317
	Woman with saucer lip	611
	Woodbridge, Charles J.	491
	Workmen on beach at Amchitka unloading supplies	201
	Young Africa waits for something to turn up!	458
	Yucca lily of the desert	558



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IS WORTH A
POUND OF
SADNESS TO
SERVE GOD WITH.

—FULLER

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(Standard Broadcast)

DEDICATED WHOLLY TO
THE SERVICE OF
OUR LORD AND SAVIOUR
JESUS CHRIST

WDLM

47.5 Megacycles
(Frequency Modulation)



Miss Carneal

FROM WMBI... TO AFRICA

Faithful is he that calleth you, who also will do it.—I Thessalonians 5:24.

SMILING Pearle Carneal, the happy young woman from the Southland (Helmet, Va.), whose four years of service in the radio offices have endeared her to WMBI personnel, bade farewell to her fellow workers recently. She first became fascinated with the amazing possibilities of preaching the gospel by radio while assisting her uncle, the late Rev. P. B. Chenault, in his radio ministry in Waterloo, Iowa.

A graduate of Moody Bible Institute, class of April '42, Pearle now feels that the Lord is calling her to missionary work in Africa. She will meet the Sudan Interior Mission board soon, and if it is the Lord's will, she'll be sailing after the first of the year.

WINONA JUBILEE BROADCAST

Preparations are being made to bring WMBI and WDLM listeners the highlights of the Golden Jubilee program at the Winona Bible Conference from July 30 to Aug. 27.

A special opening program direct from the conference auditorium will be broadcast between 4:00 and 5:00 P.M., Sunday, July 30.

Monday through Saturday, from August 1 to 26, the radio conference schedule will be as follows:

7:00 A.M. *Morning Devotional Hour*
9:30 A.M. *Bible Study*
1:00 P.M. *Living Water—Message*
6:30 P.M. *Hillside Service*

Sundays, August 7, 14, and 21 programs heard will be:

10:45 A.M. *Morning Worship Service*
3:00 P.M. *Afternoon Meeting*
6:30 P.M. *Evening Session*

Christian leaders of world-wide reputation will bring the messages.

Several regularly scheduled programs will be cancelled from July 30 to Aug. 27 for the special broadcasts from Winona.

SAMPLES from the MAIL BAG

Wooddale, Ill.
Your program provides food for the soul and refreshment for the mind. We appreciate you, WMBI and WDLM.

Rockford, Ill.

I'm a regular listener from early morning until your sign-off time. My husband and I both were led to Christ by listening to WMBI.

MR. SHEA

LEAVES DEPARTMENT

With keen regret, the Radio Department announced last month that Beverly Shea, well-known and beloved staff member during the past five years, will no longer be associated with the work of WMBI and WDLM. Mr. Shea hasn't stopped singing, however. He explains, "I realize the opportunity of reaching the lost through gospel hymns, and plan to continue this work with another Chicago radio station under a Christian commercial sponsor."

Arriving in 1938, Mr. Shea served as bass-baritone soloist, announcer, producer, and staff member, and won a multitude of friends because of his rich interpretation of the gospel story in message and in song.

Mr. Shea



WMBI—Sun., 8:00 A.M. to 8:00 P.M.;
weekdays, 6:00 A.M. to 8:00 P.M.

Angels Trio	Sun., 6:00 P.M.
Bible Quiz	Tue., 4:00 P.M.
Brass Quartet	Mon., 4:00 P.M.
Bread of Life	weekdays, 9:00 A.M.*
Chapel Service	M., 8:15 A.M.*
Chats from a Minister's Library	Sat., 1:00 P.M.
Cheer Up!	Tue., Th., 9:45 A.M.*
Chicagoland Preachers	Sun., 4:30 P.M.
Child Evangelism Fellowship	W., 11:15 A.M.
Chorus Time	Th., 3:45 P.M.
Classic Album	Sun., 3:45 P.M.
Continued Story Reading	Tue. to F., 11:30 A.M.
Dean's Quarter Hour	Th., 3:30 P.M.
Editor Speaks, The	Sun., 1:00 P.M.
Evening Meditation	Sun., M., W., Th., Sat., 7:00 P.M.
Family Circle	Th., 4:15 P.M.
For Women Only	F., 7:00 P.M.
Friday Morning Songsters	F., 11:00 A.M.
From a City Tower	M., W., F., 4:30 P.M.
Gems of Melody	weekdays, daily, 8:05 P.M.†
Golden Nuggets	Tue., 3:30 P.M.
Good News	Sun., 10:00 A.M.
	M., Th., 7:30 P.M.
Good Reading	Tue., 9:30 A.M.*
Gospel Music	M. to F., 3:00 P.M.
	M., Tue., W., F., Sat., 7:30 P.M.
Government Information	M., Sat., 12:30 P.M.
Grace Notes	Sun., 8:30 A.M.
Hebrew Christian Broadcast	F., 4:15 P.M.
Heroes of the Cross	Tue., 10:30 A.M.
Home Hour	Sun., 10:30 A.M.
Household Hints	M., W., F., 3:30 P.M.
Hymn Sing	M. to F., 12:15 P.M.
Hymns for the Home	M. to F., 12:15 P.M.
Hymns from the Chapel	weekdays, 12:45 P.M.
	M., W., F., 6:15 P.M.

*WMBI only

†WDLM only

WMBI and WDLM PROGRAM SCHEDULE

Hymns of Yesterday	Sun., 1:15 P.M.
Hymns You Love to Sing	W., 3:45 P.M.
Keyboard Harmonies	M., W., F., 4:45 P.M.
Komfort Korner	M., W., F., 5:00 P.M.
K.Y.B. Club	Sun., 2:00 P.M.
Lest We Forget	Sat., 2:45 P.M.
Let's Praise Him	Sun., 8:00 A.M.
Living Water	M. to F., 1:00 P.M.
Mail Bag	Sat., 2:30 P.M.
Male Quartet	M., 7:15 P.M.
	F., 4:05 P.M.
Master Works of Music	Sat., 1:30 P.M.
Memory Gems	Tue., 10:15 A.M.
Men's Voices in Song	Sun., 9:00 A.M.
Message to Israel	Sun., 6:15 P.M.
Midday Meditation	Th., 12:30 P.M.
Missionary Music	F., 7:15 P.M.
Missionary Sketch	M., F., 9:30 A.M.*
Moments of Melody	M. to F., 1:30 P.M.
	Sat., 4:45 P.M.
Morning Meditation	Sun., 8:45 A.M.
Morning Melodies	weekdays, 8:30 A.M.*
Morning Worship	weekdays, 7:00, 8:00, 10:00 A.M.*
News	12:00 M., 4:00, 6:00, 8:00 P.M.
News About Music	Tue., 12:30 P.M.
No. 9 Elm Street	M., W., F., 10:15 A.M.
	Tue., Th., Sat., 6:15 P.M.
	daily, 8:30 P.M.†
Odz and Enz	Th., 9:30 A.M.*
Old-Fashioned Revival Hour	Sun., 5:00 P.M.
Old Testament Stories	Sat., 9:30 A.M.*
Open Bible	Sat., 3:30 P.M.
Organ	weekdays, 7:10 A.M.*
	M., W., F., Sat., 9:45 A.M.*
	Th., 7:15 P.M.; Sat., 12:15 P.M.; daily, 8:45 P.M.†
Organ Moods	Sat., 11:00 A.M.
Organ Prelude	Sun., 10:45 A.M.
Organ Recital	Sun., 12:30 P.M.
Organ Vespers	Sun., M., Tue., W., F., Sat., 6:30 P.M.

WDLM—Sun., 8:00 A.M. to 9:00 P.M.;
weekdays, 10:00 A.M. to 9:00 P.M.

Piano Classics	Th., 4:05 P.M.
Prayer Circle	weekdays, 10:05 A.M.
Question and Answer Time	W., 4:05 P.M.
	F., 10:30 A.M.
Quiet Hour	Tue., Th., 11:00 A.M.
Quiet Time	Sun., 7:30 P.M.
Radio School of the Bible	M. to F., 2:30 P.M.
Rainbow Trio	W., 7:15 P.M.
	Sat., 10:15 A.M.
Religious News	M. to F., 2:00 P.M.
Sacred Varieties	Sat., 3:45 P.M.
Saturday Songsters	Sat., 4:05 P.M.
Scandinavian Service	Th., 4:30 P.M.
Scripture Thoughts	M., 4:15 P.M.
Shut-in Program	M., 10:30 A.M.
Singing Strings	Sat., 3:00 P.M.
Sketch in Monologue	W., 9:30 A.M.*
Solo Time	Tue. to Sat., 8:15 A.M.*
	Tue., Th., Sat., 5:00 P.M.
	Sun., 9:45 A.M., 7:15 P.M., 8:30 P.M.†
Southland Songs	M., 3:45 P.M.
	Sat., 7:15 P.M.
Story Time for Boys and Girls	W., F., 12:30 P.M.
	Tue., 4:45 P.M.
Strings and Voices	Sun., 3:00 P.M.
Student Pulpit	Sat., 4:30 P.M.
Sunday Morning Service	Sun., 11:00 A.M.
Sunday School Lesson	Tue., 10:30 A.M.
	Th., 6:30 P.M.
Sunday Sketch	Sun., 9:30 A.M.
Sunrise Songs	weekdays, 6:00 A.M.*
Teen-Age Bible Study	Sun., 3:30 P.M.
Tract League	Tue., 4:30 P.M.
Treble Harmonies	Tue., Th., Sat., 5:15 P.M.
Trio Time	Sun., 10:30 A.M.
Two Violins	Tue., F., 3:45 P.M.
Verse by Verse	M. to F., 1:45 P.M.
Voice of Calvary	Sun., 1:30 P.M.
Wake Up, America	Sat., 10:30 A.M.
World-Wide Missions	Th., 10:15 A.M.
Your Church School	Sat., 11:30 A.M.

Moody Monthly

Classified Advertisements

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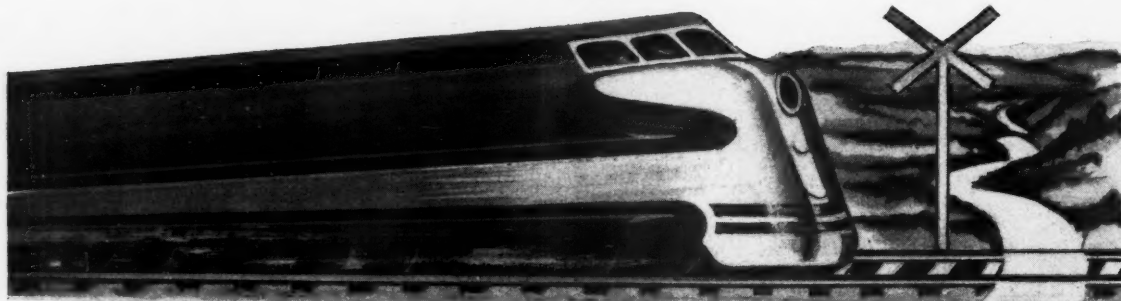
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